

DU MOULIN'S REFLECTIONS

Reverberated,

Being a full

ANSWER TO A

Pernicious Pamphlet

ENTITLED

Moral Reflections on the Number of the Elect.

TOGETHER

With several Arguments against

TRANSUBSTANTIATION.

Of the outward Elements in the Sacrament of the Lord's Supper,
transubstantiated into Falshood and Absurdity.

To which is added

A Postscript in Answer to some Passages in Mr. Edmund
Hickerigil's Scurrilous Piece

STILED

The second part of NAKED TRUTH.

By Edward Lane Vicar of Sparsholt, Hants.

L O N D O N,

Printed for William Crook at the Green-Dragon
without Temple-Bar. 1681.

DA MONTIN'S REVISIONS

Revised Receptioned

BY J. H. SWAN

WITH A HISTORY OF THE
REVOLUTION OF THE ENGLISH MONARCHY

MONTIN'S REVISION OF THE EDITION OF THE REVOLUTION

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PREFACE.

Christian Reader,

This following Tract was prepared to be a Refutation
of Dr. Lewis du Moulin's Reflections upon the
Number of the Elect, long before his Death.
But you may see no haste hath been made to impart
it to the World, having been (too long I confess) retarded
in expectation of some other more able Pen, which could
have convinced him of his Error.

Yet since it hath pleased God to put an end to his Days, and that no man bath hitherto (so far as I can learn) appeared for the Vindication of the Truth of the Gospel against him in this particular, I have accounted it my Duty to undertake it, in regard I have already been an Aggressor upon him, in the Antidote which I gave the World about a year past, to keep poor desponding sinners from receiving harm by his uncharitable Opinion of the small number of those that shall be saved.

He hath, it seems, Repented him, before he died, of all those personal Reflections which he made in his Books on the Divines of the Church of England, as that they leaned towards Popery, and in down-right terms that they had made several Advances towards Rome; But as for this Book of his Reflections upon the Number of the Elect, I find no Retraction of it made by him at all, or by any else for him; And do therefore fear that he left the World with this Opinion

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which he had so deeply imbibed upon his Soul without any publick Repentance of it.

Whereupon he having been such a leading man among those that pretend to know more of the mind of God in holy Scripture than others, it is much to be doubted, he will have many Disciples to follow him, who will Jurare in verba Magistri, take all to be Gospel which he hath written of this Subject: For seeing there are many of them (as it is said) who will persist in their Invectives, and have since his death published under his name an Additional Account of the Church of Englands Advance towards Popery (though it appears clearly by many Infallible Proofs to be as false a Slander, as the Father of Lies himself could Invent) what can be otherwise imagined, but that such blustering Zealots will much more second him in this Antifundamental Opinion? Such people being prone to publish that Doctrine, which seems to Canonize them for the few that shall be saved, and to damn to Hell all those, whoever they be, that shall but look awry upon them, out of a dislike of their Fraternity, and their Opinions.

Upon which Account I would that this which is here written against the said Doctor may be construed as directed unto them, to prevent their precipitant Zeal in following his Example by mealing with the number of Gods Elect. For him, I hope God hath forgotten him his Error therein: And seeing that he lived to wish that his Soul might be with theirs whom he had in his life-time (according to his own confession) wronged in his uncharitable Censures, I believe he hath found before this time a real Demonstration of his Error in numb'ring those that came not within the compass of his Arithmetick.

I do therefore leave him in his Bed of Rest, but shall withal warn all men by this which is here written against him, to take heed that they run not after him into such want of Charitity which he lamented on his Death-bed as being Inconsistent with the power of Godliness and true Christianity. Yea I would advise those that profess themselves to be his Disciples, seriously to consider with their own Souls betimes whether their defam-

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ing the Church of England; as this Doctor had done, or their
rash determining of the number of Gods Elect, like unto him
be such as he would have approved on his Death-bed, or (as it
hath been already said) such as they will dare to Answer for at
the great day before Gods Tribunal.

But if any will yet be so Anti-Evangelical as to appear in the
defence of his desperate Doctrine of a general Damnation,
and their defence be managed by them with Learning, Piety
and Moderation in the Judgment of those that are wise and
godly, with whom I hold a Conversation, I shall though I be
superannuated (as being in the seventy seventh year of my Age)
certainly maintain the truth of the Gospel in that point a-
gainst them. Humbly beseeching God to give us all a right
Understanding more and more in the Mystery of the Gospel;
And if in the publication of this my labour of Zeal I have
offended either in the manner or matter of it, the good Lord,
I hope, will pardon me, seeing I had prepared my heart only
to aim at his Glory, though I have not done it exactly accord-
ing to the Rule that is set me.

Having thus far given my Apology for publishing this
Trait; It is meet that somewhat be also here premised concerning
that Doctor, to the end my Readers may discern how-
unfit he was to enter upon such a Controversie. He was desirous
it seems (having been publick Professor of History in
the University of Oxford) to appear to the World as an
Atlas in that kind of Learning, by quoting several of the
Antient Fathers, and other Writers; that he might thereby
add some strength to his Opinion: But the truth is, he did
rather in so doing lay open his weakness to the pre-judging of his
own Cause: As may be made evident by two of his Quota-
tions, wherein he failed, and it is therefore to be suspected,
he hath done the like in many more. The two Quotations which
I have singled are these that follow.

In the thirteenth Page of his Book, where he undertook
to prove that the greatest part of the World was in the state of
Damnation, and must inevitably sink in it; it is thus written.

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The Popes drew all Europe into Partition; And this
and own say is what all the World would suffer, unless some
Per Docilita- or other were permitted to Resist the Pope and
tem Alainam. to demand of him, By what Authority he led so
many Millions of Persons into Hell. For it is that which
we learn from the Canon, Si Papa, &c.

Which Et Cetera signifies that this Doctor was of that
Opinion in which others before him have been deceived. For
it to is most shamefully false which is alledged from the said Ca-
non, viz. that the purport of it is this, Albeit the Pope should
drive the whole world into Hell, no man ought to say unto him,
why do you say so?

But before I proceed any further herein, let no man here,
so far mistake me, as if I were pleading for Popery. It is
only to lay open the plain truth in this case without Partia-
lity. The Church of Rome is doubtless faulty enough, yet
most abominable in her Doctrines and Doings, yet will it not
become us to make it worse than she truly is; She hath
Guilt enough upon her that will certainly in Gods due time
bring her down wonderfully, so that the World shall say, Ba-
bylon the Great is fallen, is fallen. But that the aforesaid
Opinion of her is a great untruth, and consequently that the
Doctors Collections from thence were vain, shall be here made
manifest from that which is past all Contradiction.

1. The Author of the said Canon was not a Pope, as it
hath been Imagined; But it was St. Boniface a faithful
Martyr of Jesus Christ (as in the Title of the said Canon
is expressed) which Boniface was never Pope but a Virtuous
Learned Englishman who lived about nine hundred years
past, and was the first Archbishop of MENTZ in Germany,
of which People and Country he is called the Apostle (by
antient Writers) for that he publickly converted the Nation,
Erected that Primate See, and suffered glorious Martyrdom
by the Heathen for the Faith.

2. The Canon, Si Papa, &c. was taken by Gratian out
of the Writings of that St. Boniface. The Introduction
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into which Canon do, according to the words of that Holy
Man, in this manner. Dammatur Aposto-
licus qui suæ & Fraternæ Salutis est negligens,
The Pope is damned who is negligent in the
Affairs of his own Salvation, and of his Bre-
thren; after which beginneth the Canon, Si Papa suæ &
Fraternæ Salutis negligens, &c. Shewing that albeit the Pope
have no Superior Judge in this World, which may by Autho-
rity check him, unless he fall into Heretike: Yet shall his
Damnation be greater, than of other sinners, for that by
Reason of his high Dignity he draweth more after him into
Perdition than any other. And in it is written also, Whereby we may perceive that this Canon was written not
to flatter the Pope, but to warn him rather of his Peril,
&c. But how then came the World to mistake this Canon,
as if it said, though the Pope should carry many people with
him into Hell, yet no mortal Creature may presume to say unto
him, why doest thou so? To give a short Answer to this demand; I might re-
late the story at large, and make mention of the names of
those Persons engaged in a Contract about this Canon, which
occurred above hundred years ago, differing from the Intent
and Scope of it, and which did put some upon a more strict
Inquiry into it; The Result whereof is briefly this, some of the
words of the said Canon were mis-placed, some omitted, and some
misquoted. The omission of that which is in the Canon is this,
Cum ipso plagiis multis in eternum capularurus, that such
a Pope as to suffer eternal Punishments, and to be scourged
with many stripes together with the Devil himself, if by
his evil and negligent Life he be the cause of others Perdi-
tion, which Threat being omitted, these words, as immedi-
ately following in the Canon, are misplaced and joyned with
the Astatecedent words which should have been put after, yiz.
Hujus culpas redargueret Præsumit nemo, &c. That which
is mis-quoted is Præsumet for Præsumit, no man shall or
may presume, for, no man doth presume to Control. Lastly,
aff.

Plagiis multis in
extremum va-
pularurus.

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That which followeth containing a Reason of all that went before, is left out, viz. Quia cunctos ipsi judicantur a nomine est iudicandus, nisi apprehendatur a fide pax iusti, &c. For that whereas he is the Judge of all other men, he cannot himself be judged by any except he be found to err from the true Faith.

Here is the case in as few words as lie could possibly be put, which clearly shew the sinister Sense that hath been put upon that Canon, yet this it was certainly which led the Doctor into this Error; For, saith he, it is thus which we learn from the Canon, Si Papa, &c.

The second mistake is in that he quoteth St. Austin Lib. I. de verâ & falsâ Pœnitentia, Cap. 13. Affirming that he hath there an excellent Thought (as his usual word is) whereas if he meaneth by Lib. I. the first Book (as probably shal must be the meaning) this must go into the mistakes, for there is but one Book of that Subject de verâ & falsâ Pœnitentia: Neither is that one any of St. Austin's Work; But it is thrust in by others as an Appendix only to St. Austin; yea more, the Author of that Book (whoever he was) produceth a Sentence out of St. Austin expressly naming him, Cap. 17. to which saying of St. Austin the said Author refuseth to give his Consent which is a clear Argument, it is not St. Austin's.

But instead of this mis-quotation I could wish that the Doctor had thorowly perused that Book de verâ & falsâ Pœnitentia, for he would have found in that Book a full Confutation of his Opinion concerning a general Damnation, and that which I have written in my Antidote to be as fully confirmed.

Moreover besides these Mistakes, the said Doctor, after all the dreadful Clamour made of Millions of Millions that shall perish in their sins, addeth that which may well be accounted in Effect a plain Contradiction to his Opinion, by shewing what is the concurrent Judgment of some English Divines in this Case, whom he nameth, calling them

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The true Barnabasses, and to whom he subſcribeth Confesſion; viz. That the Justice of Gods Tribunal at the laſt day is fuliſh
much laid open in the Pardon of the greatest Sinner that Re-
pent, as it is in the Vengeance and Punishment of the Im-
penitent, and thofe that know not God. That when Jesus Christ
ſhall come in the laſt times, he will do the ſame to thoſe that
truly have Repented, though even at the laſt Period of their
Lives, That the Mercies ſhewn to Zacheus and the Thief upon
the Croſs were particular and perſonal, but the Comfort which is
to be received from thence, is common and publick.

Adding likewife further in the ſame Page, that the Pag. 39.
Same English Divines do alſo agree with all the Caſu-
iſts, &c. In one conſiderable mark of a Child of God, and which
(as he faith) is comprehensive all Divinity and the praſtice of
Piety, and which may also be ſtudied up in one Period, to wit,
that notwithstanding the Atheism whether Speculative or Pra-
etical, ſacred or open that Reigns at this day in the World,
and all the Difficulties which are met with in the Interpretation of
the Holy Scriptures, which Human Reaſon cannot unravel and
underſtand, a man ought to be ſtrongly and powerfully perſuaded
of the Truth, Goodneſs and Excellency of the Christian Reli-
gion, and of this holy Scripture which contains it. And that
it will be his Eternal Happineſs, if it be now his principal
Care, Study and Endeavour to obey, &c. Whereto may be joyned
what one of his ſaid English Divines affirms (Pag. 34.) viz.
That Gods Mercies are offered to us in ſuch a manner, that no-
thing is required of us but that we would accept them without
any thoughts of our own ſo much unworthineſſe to hinder and
keep us from it: that as his Promiſes are of Grace and Mer-
cy, ſo likewife are they Rich and Great. That in truth, they
are made to thofe that believe, but also that Faith is a Gift of
God, and he gives it as liberally, as he grants the pardon of
ſins.

And who is there that will not now be ready to ſay, if all
this be ſo, what purpoſe is all this heat and fury in ſo bold, un-
charitable condemning the major part of mankind to Hellfire?

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Upon the word of the Author Divine, some of whom as
Oliver, Baile, & were extracted upon that speak close to
the word of truth the Doctor might well have saved himself, the
tulour of writing his Reflections upon the Number of Gods
Blot. For they do plainly prove his Thousands, Hundred
Thousands, Millions, Millions of Millions that shall be damned
to be insignificant Cyphers as to Gods secret Purpose and Decree,
and likewise as to his ^{Truth} as revealed in Holy Scripture.

In one thing, I confess, there is which he writeth of these
Divines, (but hath been here omitted) which I for my part can-
not bear except against him, that is, that they have ministered with
all these Lentghes such a Corruption as may in some sin sick Ra-
venants prove farre destructive to their precious Souls, viz.
that the greatness of Repentance ought to be commensurate to
the Greatness and Enormity of the sins that have been committed.

What warrant those men or any else can have for this Affir-
mation is beyond my reach. I confess somewhat may be said for
it from Reason, if we consider what passeth between us poor
Creatures when we are offended each with other, it is but fit
that the Quality of the Repair or Acknowledgment should be
apportioned according to the Quality of the Offence, but doth
God require the same of us for our Violation of his Law as if
satisfaction should be given to his Justice by our Repentance.

True it is, very good it would be in us all, if we did walk
humbly with our God all the days of our Lives, according to
the Falseness of our Iniquities, as Manasseh did, when he
had sinned greatly against God, he humbled himselfe greatly be-
fore the God of his Father, and when Peter had sinned so
wickedly in denying his Master, he went forth and wept
bitterly. But is this the constant method, as this Doctor hath
said, which God hath prescribed in the Conversion of greatest
sinners? What would then become of those that repent only in
Artificiall mortis, when they are at the point of death? Tea-
mud also will become of us all, if this were required of us?
It is not hanging down our heads like BulRugges, nor bearing

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our Brethren, not shedding our Tears, though in abundance
that will come next to a Satisfaction for our Transgressions; nor
but that where true Repentance is in the Heart, that yet avouch
as the right word is, and natural strength is waiting upon it,
these external Humiliations will be, yea and in some measure
ought to be: But to make such account of them, or to trust unto
them, as if we had obliged God by them so as to have mercy
upon us, and that he could not in Justice deny us now the pardon
of our sins (which is the old Pelagian Error, and new Popery
down-right) this will really prove an Aggravation of our sins,
and make them exceeding sinful.

To this purpose bear what Mr. Bilney a faithful Martyr of
Christ in the Reigⁿ of Hen^r 8^t, once said of such kind of Do-
ctrine as this is, if (saith he) I had heard such Preaching of
Repentance in times past, I should utterly have fallen into De-
spairation. And in his writing to Dr. Tonstall Bishop of Lon-
don, he hath these words, viz.
*To speak of one of your famous Men: After he had (surely)
invieged against me (wherein he did well, for it cannot be too
much abhorred) he thus concluded, behold, said he, thou hast
lied rotten in thine own Lusts, it may be by the space of three-
score years, even as a Beast in his own Dung, and wilt thou
presume in one year so go forward toward Heaven, and that in
thine Age, as much as thou wentest backward from Heaven to-
ward Hell in threescore years? Is not this think you (saith that
good Martyr) a goodly Argument? is this the Preaching
of Repentance in the Name of Jesus? Or rather is it not to
tread down Christ with Anti-Christ's Doctrine? For what other
thing did he speak in effect than that Christ died in vain for poor
sinners? He will not (it seems by this Preaching) be our Jesus or
Saviour, but we must make satisfaction for ourselves by our Re-
pentance, else we shall perish eternally. Then doth St. John
lye (quoth he) in saying, Behold the Lamb of God which
taketh away the sin of the World; And in another
place, His Blood cleanseth us from all our sins, and again,
He is the Propitiation for the sins of the whole World, &c.*

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Thus he, like one that well understandeth the Mystery of the Coffin, and good Blowers, if we did so all of us, shes pretend to be Preachers of truth in this Generation.

These things considered, let us so high an esteem be set upon that Doctor, as to Account him infallible, for it is certain, he was deceived, and by himself did find it so before he died, as appeareth by his own confession on his Death-bed. I am loth to say what hath been written to me of him by a Neighbour-Minister (who for his Learning and Piety is worthy of a due REGARD) as that he (the said Dr. Moulin) had some private ends and biases, and that he had been prompted to this ill Office upon those Accounts. But this I will affirm constantly, if after all this friendly warning that hath been given to those that tenaciously stick to his Opinions now since his Decease, and will publickly Advance after bias (a word that he commonly used) in his Errors, so making them worse at the last than they were at the beginning, I say no more, but Oculus ad finem, the coming of the Lord draweth near, when every mans work shall be made manifest, whether it be Wood, Hay, Stubble, or that which is precious, and will endure the searching fire of Gods Spirit, which will one day try every mans work of what sort it is.

And seeing that sundry Errors as well of the Church of Rome as of other false Brethren have crept in among us, I have here produced several Arguments against that unreasonabla Doctrine of Transubstantiation, and tho' I kno' many learned Authors have written already, in the Vindication of the Doctrine of our Church against that of Rome, informed that it may be thought what is here done, is but actum agere, to repeat only the Arguments that have been formerly used. Yet this I will be bold to affirm, that old saying, nihil ex dictum quod non dictum fuit prius, cannot here be objected against me. True, it is impossible but we must sometimes take up the same Weapons to encounter our Enemies which others have before used, yet may they be sharpned and forbiſh'd afresh, that an insipid Crambe, shall not in the using them be here laid to my charge, nor dull the edge of them. Yea and a new Weapon shall be here taken out of the Armory of holy Scripture, that never was (so far as I can find) managed before by any, which may prove as convincing (albeit arrogantia) as any other.

The design of which little Tract is, according to the Title that is set before it, to lay open the Falsihood and Absurdity of that gyand Error, of Transubstantiation, and because the Church of Rome hath been a long time so infatuated as to worship the words of our Saviour which he spake of the Bread at his last Supper, viz. This is my Body, to make them speak that which he never intended, but very little or not at all meaning with his other words concerning the Cup, as will knowing the very reciting of them, would be a sufficient Conviction of their Error; I shall therefore here deal with them at their own weapon, and to that purpose will, at the very entrance, call upon my Reader, to remember the words of our Lord Jesus Christ, which he spake at his last Supper, viz. This is my Body,

and this is my Blood, which is the earnest of God to me. I give blessed egagement (as I die) to witness in hys; bloud to all men whiche have been and are in this world. His bloud is the most abundant boord of his reueleation for the uses of the whole world. D.D.

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DU MOULIN'S Reflections REVERBERATED.

THE Design of this Treatise is to put a stop to the Career of one Monsieur Moulin, (I say not that Reverend Dr. Peter Moulin, Who is, As he well deserveth an Eminent Dignitary among us, but his unworthy Brother Lewis) who like Jebo marcheth furiously here in our Nation out of his Road, venting his Paradoxes not only against the Order and Discipline established in the Church of England, But against the very Doctrine of the Gospel of our Lord Jesus Christ, which should be dearer to us than our Lives.

It is Reported by some that he is a Scholar, and possibly they may have taken his Dimensions in that kind from his Office that he held by the Title of Usurpation in the University of Oxford, during the late Schism; But doubtless his Pamphlet Entituled *Moral Reflections upon the number of the Elect*, was not Penned at Athens. Sure I am, It did not spring from the sweet Fountain of Israel, for whatsoever his Learning may otherwise be, he hath not yet learned Christ sufficiently to know the Truth, as it is in Jesus.

A Character hath been given me of him in *scriptis* from London by a very good hand which is as it here followeth. "This "Lewis Du-Moulin is by Profession a Civilian, by perswasion an In- "dependant, a man of a Morose and insolent Conversation, he "was a History-Professor at Oxford in the times of the late Trou- "bles and Distractions. But being thrown out of his Desk at "the happy Return of our Peace, he is led away by a misguided "Zeal;

" Zeal, turns Malecontent, Peevish and Foward; quarrelling with
 " all good Order and Discipline, thinking himself not enough out
 " of *Babylon* unless he be out of himself; A man that ought to be
 " severly corrected for his Insolence and Folly, it being to be wish-
 " ed, the Magistrate would take such Men under their Discipline,
 " which will work a more effectual Cure upon them, than the most
 " Satyrical Pen, though dipt in Gall, as wise Generals punish mu-
 " tinous Persons more than Thieves and Robbers. The Reason
 " (saith my Friend) that makes me more severe with him is, because
 " he hath, since I writ to you last set forth another Discourse under
 " this Title, viz. *The Conformity of Discipline and Government among
 those who are commonly called Independants to that of the Antient Pri-
 mitive Christians.* You may gues of the Book by the Title: It
 " is not worth your Animadversion, nor my time to give you any
 " Rehearsal of it.

This is the Man with whom we have here to deal about his *Moral Reflections upon the number of the Elect* (so he calls them) and as the man is, so is his Work, wherein he advanceth (in his having Transition is) on and on, without any Order or Method, insomuch that whosoever he be that shall undertake him shall have but as 'twere a Rope of Sand to hold by in following his Track: Only it must be the Pages of his Book that are to be my Conduct, and the Exercise of my Readers Patience, if he will give himself the trouble to peruse them.

Which Book of his, though I had it in my custody before I writ my Preface to the Antidote being then at the Prefs (for I would not answer a matter until I hear it or know it, That (as a wiser man than either he or I are ever like to be, hath said) would be Folly and Shame unto me) yet have I forborn hitherto to answer it particularly, because I hoped some other would have Reverberated this Reflector according to his Desert before this time: And well might it have been expected, seeing his hand hath been so busie against every Man, not above one in a million escaping the Virulence of his Pen, I supposed every Mans should be against him. But since it is so that no man hath hitherto appeared in this Contract, but my self, albeit several Persons both Wise and Godly have approved of that which I have already done in it, I shall now proceed further to make his Folly manifest to all men, hoping that I may thereby do somewhat in the service of my Master *Jesus Christ* for the Glory of his great Name. The good Lord give his Blessing unto it, that the good People of God may be confirmed in the Truth of the Gospel, and that this Unevangelical Doctor may have some sight of

of his Folly also, who now sits Brooding upon his Error. And against whom I confess I have a zealous Indignation, fearing Leⁿity in this case may be imputed as a sin unto me.

First then to begin with the Title of his Book, he calleth it *Moral Reflections upon the number of the Elect.*

[*Moral Reflections.*] Would any man that had Learning, Fear of God in him, Christian Love or good Manners towards the Church of God have Reflected so boldly upon the secret Counsels of the Almighty, as this peremptory Monsieur hath done, by using this Term of *Reflection* in this case? I know the word hath of late obtained a Pals, and gone for current instead of Observations, Considerations, &c. But it is so *rotto Calo* Excentrick, as we say, from God that it cannot be used in the Sense it is here put to, without Blasphemy; Not therefore to be passed by without a Reflection, or a Repercussion rather. To Reflect, what is it but *flectere si nequam, &c.* to Bend or Bow, or strike again? And though our Rhetorick may sometimes lead us to this word in things of a meer human Alloy, yet I think I may safely say no sober modest Author, Christian, Jewish or Heathen did ever stretch it to such a height, as this proud Dictator doth, in giving a final Judgment upon things Divine that are secret to us. And that which leads me to this confidence is, because *Cicero* that Prince of human Learning(if we may give any heed to a large and perfect *Index* annexed to the four Tomes of his Works) did never so use it.

Let this Monsieur then talk what he will of the Worth and Excellency of his Subject, his Divinity (certainly) is very slender, that he dares thus rashly more than ever any Man did presume to make Reflections upon Gods Infinite Wisdom, in determining Gods eternal Election according to his Phansie, which is above the reach of Men and Angels.

Nor will his Word *Moral* wherewith he would Polish his unhandsome Reflections make them acceptable, rather it makes them seem more ugly. Will any man think that his blunt, muddy Morals can either Penetrate or Illustrate that inaccessible Light which no man hath seen, or can fee? or can he imagine that his Morality will excuse his Blasphemy? It is somewhat I confess, that he did not name the Elect here Gods Elect (as St. *Paul* doth often in his Epistles) though he cannot deny but that that must be his meaning. Yet (possibly) being conscious to himself that he had been already too bold with God, he durst not for shame advance so far, as to call them Gods Elect.

Nevertheless taking his words as they are rendred by him (im-
pudently enough) hath he known the mind of the Lord ? or hath
he been his Counsellor ? To know the number of Gods Elect with
a Reference to the number of those that are left to Perish in their
Sins ? I could name a man, of whom this Puisny may learn, one
that had heard the Words of God (which may be called *Ἄργητας γνῶματα*) and knew the knowledge of the most High, which passeth
Knowledge, and who saw the Vision of the All-
Numb. 23. 10. mighty, yet made it a Question, *Who can count the*
Dust of Jacob, and the number of the fourth part of
Israel ? Which he meant it's like, of the Elect of God, as his
following words seem to imply. But out of all doubt God pro-
mised *Abraham Gen 22. That his Seed should be as the Stars of Heaven,*
and as the Sand which is upon the Sea-shore innumerable, shewing
him how to make his Account from things above, and from things
beneath, which might probably signifie both Jews and Gentiles,
for he was to be the Father of many Nations (which must also be
understood in a spiritual Sense) what reckoning then can any man
make of those that are without number ? But to be meddling thus
with Gods numbring, it is such a Boldness that is without Paral-
lel.

Holy David would have taught him more Modesty when speak-
ing of Gods Salvations (P. 71. 15.) he saith, *Non cognovi numero-*
ros ejus, confessing he knew not his numbers, q. d. He had no skill
in that kind of Arithmetick, such Knowledge was too wonderful
for him, it is high, he could not reach it. St. *Austine* Renders
it *non cognovi Negotiationes ejus,* meaning that he (the Prophet)
knew not the several ways of Gods dealing out his Salvations to
the Children of men, the Negotiations of his Grace and Mercy
with the Souls of poor Sinners to bring them to Heaven, he thought
were not only secret but numberless. St. *Jerome* thus, *Non cognovi*
Literaturam ejus, he knew not a Letter in Gods Book of Ac-
counts wherein the number of the Elected is Enrolled, meaning,
The Book of Life was far above his Reading, yet this poor Illite-
rate Man, it seems knew all, so that he could tell, as if he had
taken out a Copy of the Account how many were to be set at the
last Day on the Judges right hand, and how many on his left :
Otherwise he would not have said his Reflections are proved plainly
by Scripture : Which proof if he can produce (for in all that
he hath yet written there is no such Evidence) I shall hereafter be
willing (as old as I am) to go to his School and learn to cast up my

Accounts better than I have done, though I believe a man may learn
better of the Soothsayer before mentioned.

Three places of Scripture I know there are, but no more upon which he will fasten, to prove his numbring right, all which are sufficiently proved in my Antidote against him, to be heterogeneous from the *Propositum* in hand. What a Doctor then have we here that hath set forth a Book pretending that his Reflections therein are proved plainly by Scripture-Evidence, when they have no warrant from thence at all? And seeing that the spirit of God hath not given his *Imprimatur* unto it, the audacious Author well deserves to be smitten with that Exprobation written *Ezek. 13. 7.*
Hast thou not seen a vain Vision? And hast thou not spoken a lying Divination? Whereas thou sayest, the Lord saith it, albeit God hath not spoken.

But what is it that he saith is proved so plainly from Scripture-Evidence? Why, that not above one in a hundred thousand, nay probably not above one in a million from *Adam* down to our Times shall be saved. See how punctual this French Calculator is in his Accounts: Surely a man would think our times were much beholding to him, that we are not brought into the same Condemnation with those before us: But let us not be too hasty to catch at his Charity, nor to fear his Fury. At his first onset (to speak of his Fury) he is like a true Frenchman very fierce, but he doth but hide his Tallons, for he will, we shall see, open them again, and grieve us to death everlasting as much as others.

And what is the Reason think ye, that he doth so curtail his Sentence of death here in his Title, which he after enlargeth even to the day of Judgment? Possibly this Monsieur may be of their mind, who held that there were no more of Mankind to be saved, than might suffice to fill up the vacant places in Heaven, from which the Angels who kept not their first Estate, but left their own Habitation, fell down to Hell: or it may be he is somewhat near of kin to the antient Gnosticks, who were of opinion that none were saved, but all went to Hell, till the fifteenth year of *Tiberius Caesar*, wherein it was from Heaven Revealed, *This is my Beloved Son, Hear him.*

A man might here indulge himself with too much Mirth, but it is better in this case to be serious. That which did put him upon this springing and mincing his number in the Title Page, which in his Book he uttereth with open mouth, was it may be his fear of displeasing his own party, lest they might suppose he had a hard opinion also of them for the major part of them, or possible he doubted he should exasperate

perate the whole World about him, if he had in his title extend-ed his uncharitable Censure to the full length, and that thereupon his Book might *prima facie* have been cast aside with a *quis legi-hec?* *Nemo, hercule nemo,* or have vanished like a *Cacodamon* or *Spectram* quite out of sight, or into Grocers Shops for wast paper, as it hath been said of another like unto it in *Thuris, piperisive culculos.*

In short, never was there man that wrote at the rate, as this man hath written. How great a Scandal (alas) hath he brought upon the Christian Profession? For should this be received without a publick Contradiction, as a Doctrine of Truth among us, viz. *That not above one in a Million shall be saved,* our Religion would be the most uncomfortable Religion of any in the World; and who among those that are Aliens from it, will ever be perswaded to be Converts unto it?

Nay then may Satan well insult, and with triumphant Boastings cry out with a shout, *O Christ, where is thy Victory; what, is the Blood of God, spent for the Salvation of the world, become of so little value that so small inconsiderable number can be saved by it?* *Thou, O Christ art called h' A'g'n tñs urisowis tñs oes, and o' A' exyds tñs swine oes,* and I know not what, but a poor Prince, and a weak Captain hast thou proved thy self to be, when I like a Stout and Valiant Champion indeed have brought the greatest number of those, for whose sake thou didst enter the field against me, under my Command, not above one in a million but shall for ever be subject unto me, and consequently never to be delivered from everlasting Destruction. *Horrendum dictu!* Never, O dear Christians, never let our Souls enter into the secrets of this man, nor be Baptised with the Baptism that he is Baptised with.

Somewhat we may discern by him of the miserable Fruits, which the late Schism and Rebellion brought forth amongst us, that such as he should be preferred then to a place of Dignity in one of our Universities, where he might be the more able *cum privilegia,* to do mischeif by his whimsical Opinions. However I am glad it is not any of our Nation that hath run into this worst kind of Antichristianism, but one that hath been an Intruder amongst us.

While men slept in those days the Enemy, we see, hath been busie to sow his Tares, yet may these Tares be now plucked up without any hurt to the good Corn, yea very much would it be to the advantage of it, if they were quite removed. And therefore since this Intruder hath disobligeid our Nation, yea goeth on still to disoblige it more and more, it were to be willed that he had his Pass given

given him to return again to his own Countrey with shame, for there is no reason he should stay longer to eat of our Bread or abide in our Nation, as he hath by his own Confession upwards of fifty years, and yet be so unworthy of this Privilege by his dissenting from us both in the Doctrine and Discipline of our Church, creating thereby Troubles to us while we are here in this World, and sending us all for the most part packing to Hell, when we depart out of it.

At least I could wish that his Works may have the same Law put in force upon them, as the Works and Wares of Aliens are to have by the Statute of the 14th. and 15. of Hen. 8th. viz. that special Marks be set upon them, to prevent the Fraud and other worse Inconveniences that may arise unto us by them.

I have done with his Title, upon which I confess I have insisted too long, but that what hath been here written of it, may be joyned with that which hereafter followeth in the Refutation of this uncharitable mans absurd Opinion.

Before I come to his Book there are also some parts of his Epistle to be Reflected upon and to be Reverberated too for that Religious Persons sake to whom he Dedicates his Book, and for the sake of all others who may haye the hard hap, as I have had, to Read it.

First I find no fault with Dedicating his Book to an Honourable Lady, one that excelleth in Piety, knowledge of and Love to Sacred Things (as his words are) whom if he had called his Elect Lady, it had been pertinent to his purpose, for (surely) he could not but account her as one chosen out of his millions, &c. Let such Persons, whom the King delighteth to honour, have all that Honour given them which is their due, and when by their exemplary Piety they bring a more than ordinary Lustre upon Religion, God himself hath promised to honour them likewise: Well then may we that are Ministers of the Gospel by all good ways and means endeavour without flattery to do the same. This man (I do not call him Minister of the Gospel for that it seems he is not) but whatsoever he be, he hath so done by his Dedication, and I commend him for it. It is pity he did not set her name unto it as well as her Title. She is a stranger unto me, one of whom I never before heard, though I have made some inquiry of Persons about me.

But though I commend him in his design of Dedicating, I cannot approve of all that he hath written in it: He humbly *begs to have leave to lay his Treatise at her Honours Feet for Protection*, this methinks sounds not well, and signifies a fear in him (as well there might)

(might) that he failed in his undertaking. Why else doth he thus fail a begging? when if his Treatise be (as it should be) according to Truth, he needs no such protection of it, for no doubt God would protect him in it, and the whole Church of God would stand by him against me and all others that should except against it. But if otherwise it agree not with the Standard of Truth, that is, the holy word of God, who will not say neither he nor it deserves any Protection at all, what then is the matter, trow? that he so earnestly begs Protection? Doth the man fear he shall be knockt on the head that he thus seeks for Protection? or will his Treatise be safer at her Honours Feet, than it would be upon a Stationers Stall? The feet indeed is the fittest place for it, that is, to be trodden upon, or spurned into the fire rather than to be protected, being able to do much hurt to those that shall read it or hear it.

Had he Dedicated his Book to his good Brother, or to some other that may be better able than himself to discern the dishonour which he doth to our Lord Jesus Christ and his Gospel by it, he might not have possibly been in danger thereupon to have fallen into the number of those Millions whom he so much condemns; which I fear, without a serious Reflection upon himself and his Works, such as may through Grace lead him to Repentance for it, he will find to be his Portion in the end to his smart and sorrow.

Non obstante (as I have said already) I dislike not his Zeal in awaking the World out of that sluggish Lethargy to which all, as he saith, are more, or less inclined; Let the Thunder and Lightning of Sinai be ratled in the Ears, and darted into the Eyes of secure impenitent sinners, let the Terrors of the Law be as *Magomissabib, formido circumquaque*, dreadful to them round about, let the Judgment to come be displayed before them with all the terrifying Appearances of it. This indeed being according to the form of sound words which the Spirit of God in Scripture hath set us in our Preaching, may do some good, as it hath done to many desperate sinners in opening their Eyes, and turning them from Darkness to Light, and from the Power of Satan to God. But it is a false Allarm that this man soundeth to that purpose when he tells the World that not above one in a hundred thousand, nay probably not above one in a Million shall be saved. This is not to be as a Schoolmaster to drive us to Christ, but rather as a Devil to scare us from him. This is the Echo rather of the Bottomless Pit, the Reverberation that ariseth from the deep Caverns of Hell, enough to make men run headlong into Desparation, or into Athiesm

theism, or at least into Epicurism and greater Dissoluteness in their Lives; Neither indeed can any other be expected, when the mercies of God, which have always been proclaimed to be infinite, are so straitned, and the precious honourable Blood of the Lamb sufficient to save all the ^{μα. 1 Per.} World, is made of so little reckoning.

πιμον Αί-
1. 19.

A good Doctrine would this be where that Antichristian Tenet is received as an Evangelical Truth, *viz.* that men shall be justified by their own Righteousnes, and saved by their own Works, for then well may it be said, not one in a Million, nay not one in all the World from *Adam* down to the last man that shall spring from that sinful Root shall ever be saved, well may the Church of *Rome* now sing their *Jo Pean*, and well may the Quakers that frantick Sect joyn in it. For this man hath done all their work for them.

But to go on with his Dedication. He is (it seems by his words) at the end of his Stage, even as I am, I confess, at the end of mine, and it will concern us both therefore to be very wary how we get off from it. No necessity (though) was there for him before his *Exit* to gaze about for a *Plaudite* by proclaiming publickly that it is the common Entertainment he allows himself to meditate upon his Leaving the Stage. Let him on Gods name employ his Wisdom (if he have any) in considering his latter end, and his Appearance before the great God, and God Almighty grant that I also may do the like. Nevertheleis when I look upon his Boldnes in reflecting upon Gods *Arcana Imperii*, I am afraid he is not so wise as he should be in that matter of his Departure, but that either the thought of his latter end was then the latter end of his thought, or if his thoughts did run to the end of his Stage, his precipitant Phansie did so out-run them, that he could hardly reach with Comfort to the end of his Race. And as for others, better surely were it for us, who are ready to be unclothed (as the Apostle's word is) to reflect upon our selves by a serious Examination of our Hearts, Lives and Opinions, then to be Astonished with the Stupidity and profound Security of others, which I confess is much to be lamented too wherefover it is. But for him to boast thus of himself, and at the same time to condemn the gross of Mankind (as he impudently calls it) for their Negligence in that matter, wherein he would have us believe he himself excelleth, what is this but Pharisaism in a high degree.

All their thoughts and bustle (he saith) amount only to this to pursue the Lusts of the Flesh, the Lusts of the Eye, and the Pride

of Life, and to advance their carnal Interests in the World, as if there were nothing more to hope for or to fear, &c. which he applies not only to Heathens, but to those that are born in a Christian World, that are Educated and Bred up in the Truths of the Gospel, in whom he saith this Insenſiblenes is inexcuseable.

See I beseech (good Readers) what a *Censor morum* this doughty Doctor is and how Arrogant, in that he will dare to usurp a divine Power thus by entring into the Hearts of men, and to know all their Thoughts; What knoweth he but that a great multitude of those whom he accouats insensible may have as great a sense of Sin at some time or other in their Souls and sorrow for it, as he himself hath? Yea and though they make not so great a bustle in the World about it as he doth, yet may their sorrow be more after a godly sort. For him, when I hear what carefulnes there is in him to amend his Errors, what Apology he can make for himself about them, what Indignation he hath against his own Heart for conceiving them, when I hear of these and the other effects of godly sorrow to be in him, I will rejoice and praise God for the Grace that is given him, but till then I must say he hath exceedingly sinned against God, and let him be sure his sin will find him out.

In the mean while when he saith all their thoughts and bustle amount only to this, to pursue the Lusts of the Flesh, &c. and to advance their carnal Interests in this World, as if there were nothing more to hope for, or to fear: On the other side the Gulph which all must shoot, I would know of him what he means thereby, would he have men to neglect their Callings whereto God hath called them, and wherein, by the Apostles Rule, they are to abide with God, otherwise not to eat? Men that are wise would say, the more Noise and Bustle men make in the World by their Diligence and Industry in their Callings, the more are they to be commend-ed, provided that they keep themselves within due Bounds, especially that they neglect not the *Unum necessarium*, the one thing needful: For whereas God commands us to serve him, he allow-eth us also to serve our selves, nay more, by serving our selves in a holy conscientious Use of Gods Blessings, and by following our

Callings in Obedience to his Commands, God ac-
counts himself to be served too. Servants (saith St.

Paul) in serving their Masters diligently, for us the Lord Christ, they wrought for me, saith the Lord (Ezek. 29. 20.) when it was their own Interests and Advantages they aimed at in their Bu-
stle which they made. If then this be the bustle which he means,
God

God will certainly in mercy pay wages for it, notwithstanding the bustling of this foolish man.

Or would he have men cast off their near and dear Relations so as to take no care for them contrary to the will of God often revealed in Scripture? This were a bustle indeed that would overthrow all natural Affection, and make men worse than brute Creatures. One of these I guess he doth mean by his writing at this uncharitable rate, more like a Judge than one that shall be judged among other men.

Let him examine all the Examples of Holy Men, whose Praise is upon Record in the Book of God, *Abraham, Isaac, Jacob, David, &c.* Were they not all diligent in their particular Callings? Were they not all tenderly affected towards their natural Relations, Wives and Children? Yet no man will say that their care of their own eternal Salvation was less'ned thereby; And if the gross of mankind (as he like a proud Pharisee calls the major part of the World of men) do the same now as those Patriarchs and other holy Men did, with what face can he say that all their Thoughts and Bustle amount only to this, to pursue the Lusts of the Flesh, &c. and to advance their carnal Interests in this World, &c.? Rather doth not an Anabaptistical Spirit haunt and pursue this man, which hath put him upon these Whymseys to account all that is done by men in the World but a vain Bustle, unless it be (forsooth) licensed by his magisterial *Fiat*? No Prince (if at least he will acknowledge any) shall go to War against an encroaching and enraged Enemy, but he will call it a Bustle, no Merchant shall Traffick with any Forreign Nation, but it shall be a Bustle, no Tradesman tend his Shop without a Bustle, no Artificer practice his Scill, but it is a Bustle, no shepherd look after the state of his Flocks without a Bustle, no Rustick Till his Ground, sow his Corn, gather in his Harvest, carry it to Market, but it must be a Bustle, no Husband take care for the things of this World how he may please his Wife, nor no Wife take care for the things of this World how she may please her Husband, but all this must be a bustling to pursue the Lusts of the Flesh, &c. and to advance carnal Interests in this World. How this Bustler can be able to stand with confidence before men in this World, when he hath been thus pragnatical in stretching beyond his Last, I know not, and how he will able to stand in the Judgment at the last Day, let him look to it betimes before it be too late.

It was said before we should go on with his Dedication, but I doubt I go too far, making the Porch too big for the Building that

is to follow one Reflection therefore and no more shall be here made upon some other words in his Epistle Dedicatory.

You say indeed that there are some Divines very sincere and upright, &c. that are apt to believe that the Mercies of God are of a vast Extent, far beyond our possibility of finding out. And why apt to believe? as if they did not yet really believe this; Surely if they be good Divines instructed unto the Kingdom of Heaven, they do fully believe that the Mercies of God (I will not say as you say, are of a vast Extent, that's a word too much below the Height of this Divine Subject, but they do believe they) are infinite, and that the Dimensions thereof are incomprehensible, far beyond (as you say) our possibility of finding out: This questionless they believe, and do not you (Sir) believe so too? If you do not (which your words imply) you are so far from being a Sincere and Upright Christian, that intruth you are no Christian at all, but a down-right Enemy to God and his Son Jesus Christ; If you do believe it, why do you cast off those sincere Divines so slightely by saying There are some others whose Reasons appear more strong and snewy to you, and who alledge Scripture for their Opinion, that conclude the Mercy of God is to be restrained, to a fewer number.

[The Mercy of God] was there ever man that dallyed thus with the glorious Attribute of God? He spake before of the Mercies of God, as of many wherein he did well, for they are indeed without number: But now being about to make Gods Mercies of a less Extent, the Plurality thereof would not agree so well with his Fancy, therefore he speaks of them now in a diminutive Sense: Whereas had he written like a Schollar, he would have made the Correspondency in the latter Branch exactly according to the former and have called them, as they are, the Mercies of God, nor did he before make mention of any number to whom the Mercies of God should have been extended, only now the small number which ran in his mind hath made him to vary his words, and to bring them down to Nonsense.

Having stayed thus long in the Portal, it is now time to enter into the Building, where instead of Mercy being built up, as the good Psalmist foretold it should, and that for ever, we shall find it miserably broken down, which will be but a cold Entertainment for my Reader who hath his hope in Gods mercy, only he shall see it here repaired in some measure, and the Ruines of it, removed out of his sight, that his hope in it may be strengthened yet more and more.

The Reflector begins here again with his Title of *Moral Reflections*: upon the number of the Elect, as if he were not ashamed of it, but would stand to it like a Valiant Man; whereas it will appear his Boldness is but dawbed over with Impudence, nor will his snuffing excuse his Impudence by telling the world what others say of this unmerciful Tenet; For that which they say, and they say as he writes, pretending as if he himself had nothing to say to it, he affirms it to be his own Judgment in the following parts of his Discourse, surpassing all that ever I heard of, or I think any man else in uncharitable judging, declaring his mind plainly that not above one in a Million shall be saved.

First, he begins with the opinions of others that differ from him, giving his sense of them, naming one *Celius Secundus Curio*, an Author, I confess, that I am not acquainted with, whose Opinion, though he dislikes it, is most Orthodox, and is the same which I shall here maintain against this Reflector, and against the World, viz. That the number of those that shall be saved is, in all probability, much greater than the number of those that shall be Damned.

But as for that of *Zuinglius*, whom he nameth also, if that be true which he writeth of him, viz. that the number of the Saved and the Damned is equal, just as many of the one, as *Zuinglius* of the other, which he and his followers would prove by certain Parabolical Allusions and Semblances that are not Argumentative, I shall let it pass, as unworthy of any Regard.

Those Arguments of the first sort, viz. *Celius, &c.* that are most pertinent to the matter in hand, though this Reflector takes no notice of them or but very little, I shall briefly recollect and render an Account of them; First,

The Law in its greatest Rigor says that God punisheth but to the third and fourth Generation, but he sheweth Mercy to a thousand Generations, Thus they,

And will not you Mr. Reflector say so too? If you will not, you must fall under the Curse threatened by the Holy Ghost (Rev. 22.) viz. *God will take your Part out of the Book of Life, i.e. Cast you out of his Church, so that you shall be incapable of any of the Blessings belonging to it: If you will say thus, the Thousands to whom God will shew Mercy would have founched better under your Pen, than that which you have writ of the number of those that shall be Damned.*

And here I cannot but insert what a learned and good Divine hath

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hath writ to me when he saw my Antidote against your Book. We (saith he) seldom or never (in sacred Pages) meet with the terrifying number of the Damned particularly summed up, but of the Happy we find Rev. 7. such precise numbers mentioned. And some thousands of years before that, it is written *God had Mercy in store for thousands of them that loved him and kept his Commandments.*

This, in truth, is the Spirit that hath prevailed among us here in this our Church, it being well known that the *Genius* (if I may so call it) of our Nation hath always more inclined to Mercy than to Rigor, and hath been apt to interpret the Law of God as well as the Law of our Land rather for the Comfort and Benefit of Mankind, where such a Construction may upon good terms be allowed, then for their Ruine and Destruction. I know not (Monsieur) what hath been predominant with you in other parts of the World. But it is you and such as you are that have joyned with the Roman Faction against us to create Disturbances among us, and to lead captive silly People into many absurd Errors which have brought a Cloud over all our Excellency, and have eclipsed that glory of Truth and Peace, which but for you would, long ere this time, have dwelt in our Land.

You go on to tell us what they say (*viz. Calvin, &c.*) That the Mercies of God are of a large Extent, that God is slow to Anger, ready to Pardon and shew Mercy, that he forgives sins of the deepest Dye, and that *Calvin* remarking upon the words which God speaks (*Ex. 34*) of his forgiving *Iniquity, Transgression and Sin* that God thereby wonderfully advances the greatness of his own Mercies, and that he would have us to know, he Pardons not only little Sins, but also the most Enormous, and that God would not command us to say Forgive us our sins, if he had not an intention to forgive them; for he did not make that Command to send us away from him (as you impiously say) like Fools as we came. Yet is your Sarcasme an Argument against you.

All which that they say of this matter, and much more that you add is true, and which all good People who believe there is a God, will say. How dare you then to contradict it by saying, not above one in a Million shall ever by these Infinite Mercies come to Heaven? Would any man but you having all these Comfortable Promises of Mercy and Overtures of Grace under your Eye, conclude expressly for the Execution of Gods Wrath to the uttermost upon his poor Creatures that have sinned against him?

But that you after say, the Arguments for your Opinion are incomparably

comparably more strong and nervous (how strong they are we shall see hereafter.)

In the mean time I must tell you, these Premises (though you slight them as being not Syncategorical with your Position) yet are they certainly against you, and make for the Truth.

You say further that they mightily Press, (As all good Christians will) the Infinite Price and Value of the Merit, Death and Satisfaction and Redemption of Jesus Christ, which is not only efficacious to Pardon (you should rather have said to obtain Pardon for) an Infinity (that's your word) of sins both for their number, and their Enormity, but also for an Infinity of men. That it is extreamly to lessen the ends, for which Jesus Christ came into the World, to admit, that he came only to Redeem one man of a Million. That it is not to be believed that Jesus Christ at the right hand of his Father does intercede but for one of a hundred thousand of all mankind. What you say to all this, we shall see hereafter.

They do likewise (say you) mightily urge this Consideration that since none are in a State of Damnation, but who are under a perpetual weeping, wailing, and gnashing of Teeth, and an eternal Horror of Conscience for their past Offences, it cannot rationally be affirmed of so many millions of Heathen Children that dyed before they came to the use and exercise of Reason: And if God be merciful to these (as who can determine the contrary) it would be ridiculous (such is your word, as if you had a mind to laugh at God) that God has reserved their Parents alive, who have the use of Reason, to damn them to all eternity; what you will say to all this also would be considered, for none of all these things move you.

Moreover who will believe (say they) that God so loved the World, or that he sent his Son into the World, not to condemn it, but that it might be saved by him, *That Christ is the Lamb of God that takes away the Sin of the World, and that he being the Bread of Life, gave himself to the World to give Life to it, &c.* who will believe that by the World, we must understand but one or two Persons among I know not how many thousands or millions in the World? And where is that love towards the World, to let it walk, that is to say perish in its own ways?

All this and much more is alledged by that Orthodox Evangelical Party against your destructive Opinion, as for that other which makes the number equal between the Elect and Reprobate, as I have said, I meddle not with it. And you Mr. Reflector had done

done better if you had made no mention of it at all : For to what purpose do you recite it, and their Arguments for it, when you may know it is not at this time of any Account, scarce a word spoken of it among any, unless it be with Contempt ? But you were willing to multer up your Enemies, and drive them before you altogether promiscuously like a brave man at Arms, or rather like that *Pugnacissimum Animal*, as it is said of the Gander, *Arma-ta elidere Manu*, to crush them altogether, as it were with one gripe.

Two and twenty of their Forces you have reckoned up Paragraphically with words at length and with figures too, enough to make your Valour famous in conquering them. And what is it that you do against such a Troop ? It is methinks somewhat like to that which the man did against the learned Cardinal with two words only quite confuting him, viz. *Mentiris Bellarmine*. So say you here, but for all this, I like better those that are on my side, than those that are against me.

So that in effect it is your own poor narrow Soul that must sway the Ballance against all the Reason that can be produced, and against all the Whimsies too of *Zuinglius* and his Followers.

If this be not childish and absurd, what is ? Children, we know, are wont to say, but for all that, I will do what I list ; or as Scolds say, for all this, I will have it as I please. The word, it's true, hath been used in some Cases to good purpose, but never by Scholars in their Disputations, especially when Arguments have been multiplied against them.

You come at length to shew what your Party can do in your Opinion, but do it not. They do you say most easily enervate and weaken all the Arguments of those who hold the opinion of *Caius Curius Secundus*, i. e. That the major part of mankind shall be saved; And how do they so ?

They say first, if we ought not to be too ingenious to throw men into a Despair of their Salvation, so we ought not to lull them asleep in the depth of security by a false Perswasion that they shall be saved.

First I must here tell you it is not your word, they say, will excuse your Nonsense, and what is it that they say which you do not say ? But would any man undertake such a weighty Matter as this is and manage it no better ? That which you offer in the first place should be (as your vaunting words are) most strong and nervous ; But how is it so, when it fails both in Sense and Reason ? We ought

Ought not, you say, to be too ingenuous to throw men into Despair, and you ought to be so ingenuous now to acknowledge your Folly, when it is made known unto you. For tell me sadly, do you account it a Trick of Wit to cast men into Despair of their Salvation? I shall not charge this upon you (though your word signifies so much) no nor will you (I believe) nor will any of your Party pretend unto it, what a stout Champion then are you to begin thus with Nonsense? You will say possibly, it is but a Typographical Slip, the word here should be Ingenuous, but the Printer here failed, yet neither will this help you, for what ingenuity or goodness of Nature can there be to do the Devils Work? you should have said If we ought not to be too severe in that kind, this will be easily granted you; for doubtless it is the most uncomfortable Office in the World to offend in such a Severity, and most impious. But by shunning such a Severity we ought not you say to lull men asleep by a false perswasion that they shall be saved. And what Reason is here? Is there any necessity that he that shunneth the one must unavoidably do the other? Thus far I will consent unto you in this Case, wholoever he be that shall do his endeavour to lull men asleep in the depth of Security by a false perswasion that they shall be saved, he is in danger himself of Eternal Damnation.

But you make your Argument here to be like unto that which hath been calld by Logicians *Argumentum a Dilemma*. *Crocodilinum*, for as the Crocodile if you follow him will lead you into his Den, i. e. into the River *Nilus*, if you fly from him, he will pursue you, till he have fastned upon you, so do you, if we consent unto your Doctrine, you will lead us into a damnable Snare, where we shall be in danger to make men run into Despair, if we shun you, you will judge us as the Authors of mens Condemnation in lulling them asleep, &c. what then shall we that are Ministers of the Gospel do who are chiefly concern'd in this matter? The best is, not to regard your vain words, but seeing the word of Reconciliation is committed to us, let us then, as the Embassadors of Christ, beseech poor Sinners still to be reconciled to God; if this will lull them asleep, &c. we cannot help it, a necessity is laid upon us, and wo will be to us, if we Preach not the Gospel; We are not then to neglect our own Duty, because of the Misconstruction that others may make of our Ministry, the Consequents that may follow thereupon are to be deferred to the Judgment and Award of Almighty God who will order the whole matter for his own Glory, as seemeth good unto him.

Thus did St. Paul in another like Case, though he had in

1 Thess. 5. 2. 3. written of the sudden coming of the Lord, yet when he perceived that some were like to take occasion thereby to make the World believe that *the day of Christ was then at hand*, that so they might, as it is probable, carry on a pernicious Design against the whole Doctrine of the Gospel, he thereupon tells them plainly in his second Epistle that *that day should not come*, (*2 Thess. 2. 2, 3.*) before such and such things that he there mentions were first come to pass: He feared not, it seems, least he should give occasion of a carnal Security to presumptuous Sinners (as it is here objected) by his writing of the Protraction of the great Day, but leaves that to their Peril, who shall pervert his words and turn them to such a sinister Sense, declaring the mind of God clearly without casting such scruples as you do. And this may be a sufficient warrant, once for all, unto us to speak freely of Gods Grace and Goodness to the World, not regarding what wicked Persons deluded by the Devil may suggest unto themselves thereby.

Thus Mr. Reflector you see your first Allegation is here torn in pieces. The rest that follow are so far from being weighty, strong and sinewy, that they are as light as a feather. So in truth a man may well account of them, for having already driven you from your strongest hold, I mean, the holy Scripture, which you may find in my Antidote set forth against you, I shall make little reckoning of any thing else that you can say, your outworks I mean may be easily thrown down.

But because I find I shall be tedious to my self and others if I should Trace you, as I have begun, I shall chuse in the Sequel to joyntly issue with you in a more succinct Manner, and take down your Sophistry and mounting Confidence at the first bound of them; not that I intend to gather up all the Fragments of your Discourse to give my Reader a taste of them, for that would be nauseous, but to save my self the labour, and to ease him of his trouble in tumbling over your stuff, which you have heaped together, I shall in that manner as aforesaid make my Addresses unto you *V. G.*

Reflector.

Adam and Eve's Salvation is much what the same with that of Solomons, and both equally probable, though they are not certainly known and revealed,

Ausmer.

Answer.

Not certainly known and revealed? no more is the Salvation of *Seth, Enos, Cainan, &c.* nor many of those that follow who are upon Record for holy Persons though their Obedience to Gods Law was not so exact, as the Law did require. But seeing the Salvation of our first Parents is here brought into Question by you, I shall shew you somewhat concerning them, which it seems you know not.

To say nothing of what is written of *Adam* (*Luke* 3. 38.) where he is said to be *the seed of God*, for as *Cain* is said to be (*1 Job.* 3. 12.) *the posterity of the wicked one the Devil* as belonging to him, so is *Adam* *the seed of God*, as belonging not only to his Creation (for so do all Creatures, even the Devils) but to his Election of Grace.

It is written of *Adam* (*Gen.* 3. 20.) that after his Fall and Gods Displeasure made known unto him for it, immediately *Adam* called his Wives name *Eve*, *Because she was to be the Mother of all living*. The sense whereof I take to be this (with submission to better Judgments,) *Adam* by Faith here layeth hold upon the Promise of Gods Grace. And he doth it in the only way and manner that he could have at that time to give an Evidence of his Faith, that is, in calling his Wife by a new name, a name which he had not before given her, *when the Lord God brought her first unto him*; For he now when the Sentence of Death was past upon him, calleth her name *Eve*, which signifieth Life (whereas before he had only called her Woman, as being one, whom he was to own above all other Creatures for the lovely and beloved Consort of his Life) implying doubtless that though he had been in danger through his sin, to die in the loss of Gods Favour for ever, yet was he now fully persuaded by the gracious Indulgence of God unto him in the Seed of the Woman that not he himself alone and his Wife should live, but his Posterity also should be a living Posterity, and that his Wife should be Mother of him among them, by whom the Sentence of Death was to be Reversed, and Life and Immortality to be again brought to light, for, saith *Moses*, *She was to be the Mother of all living*.

That this sense may be received, let it be considered, if this were not the Intent of *Moses* in this place, viz. to give notice hereby of *Adams Restipulation* to the new Covenant, here would be a

strange Incongruity between these words and those immediately before : There had God severely threatened to punish *Adam* all the days of his life with sorrow upon sorrow for his Disobedience, and that he should in the end be reduced to his Dust from whence he was taken. Now (surely) to a man that was exalted to so great an Honour as *Adam* was in his Creation, the sound of these words must needs be very terrible, and it might well be expected that at the first hearing them, somewhat should have appeared of *Adams* Astonishment, and bewailing his Misery, but we find no such matter here at all to be mentioned.

What then ? Is all this Thunder and Lightning from Heaven upon him slighted, and made of no Account ? So it should seem, if these words of *Adam* concerning his Wife have no coherence with the former, but do only shew a kind of Uxoriontsnes in him towards his Wife. But away with such vain conceits, there is certainly that here added which may well be construed as a due Sequel of the former proceedings of God with *Adam*.

For when God had done pronouncing his righteous Judgment, what shoudl this poor Malefactor do ? Not (certainly) as *Cain* after him did, cry out desperately, *my Punishment is greater than I can bear, but without delay close up with God's Mercy in the promised Seed.*

Here therefore in order thereto is a Description of his Confidence in Gods goodness purposely so interserted by *Moses*, to shew (as hath been said) the lively Faith of *Adam* in laying hold upon Gods preceding Promise. For though it is to be presumed, he did humble himself greatly before God for his sin, yet is not that so much regarded by the Spirit of God, as this his confident cleaving to the Covenant of Gods grace, that so the Church may take notice hereby that this Covenant was at first mutually agreed upon between God and *Adam*, and consequently that all Mankind to the end of the World who are interessed in it must be obliged to the conditions of it : For the Act and Deed of the first Covenanter (who was the representative General of all that came after him in this Case, as well as in the other of the former Covenant) was *ipso facto* obligatory in their several Generations, according to the form and Manner, Force and Virtue of all other Covenants that are usual now adays in the World of the like sort and nature.

If this then be the true sense of this Scripture (as I believe it is, and will be so accounted by the Church of God throughout the World,) viz. that our first Parents did in this manner mutually consent with God in the Covenant of grace, what an uncharitable man are

are you to doubt of their Salvation? especially when (as it appeareth in the verse following) upon their submission and consenting to this new Covenant, God doth immediately also take care of these his new Covenant Servants that they may be clothed (as twere) with his Livery, that their Bodies may be preserved from Shame and Violence, and that they might know thereby that the Garment of his Righteousness, whom those Beasts (with whose skins they were clad) did typifie, would do their Souls more good, than the Fig-leaves of their own Righteousness could, with all their patching be able to do.

Reflector.

The Salvation of Solomon is much what like to that of Adam and Eve's, and both equally probable though not certainly known and revealed.

Answer.

Nothing will please you I see but what agrees with your Phantie. You Question here the Salvation of *Solomon*, because it is not Revealed; As if all Persons mentioned in Scripture must have such a Revelation of their Eternal Happy Estate there set down, else you may be at your liberty to judge of them as you please. It is true much is written of *Solomon's* Defection; But so there is of *Noah's* Drunkennes as it is called, of *Lot's* Incest, of *Judah's* Incontinency, of *Reuben's* Defiling his Fathers Bed, of *Simeon's* and *Levi's* Cruelty, of King *Aba* his Rage against the Seer who came to him with a Message from the Lord, &c. But little or nothing is written of their Repentance before they died, yet will no man be so rash as to doubt of their Salvation: Why should you then or your Complices be so peremptory as to cast a scruple about the Salvation of *Solomon*? Cannot you be contented with that which is written of him, *Favoris Gratia*, but you must have a damnable sting at him, as if he were hovering between Heaven and Hell? But how else could you maintain your absurd Paradox of your hundred Thousands and Millions of Men that shall perish in their sins, in comparison of one that shall be saved?

We read *Job. 13.1.* whom the Lord loveth, he loveth to the end; and do we not read also again and again that the Lord loved *Solomon*. *2 Sam. 12. 24.* *Neh. 13. 26.* yea that this Love was confirmed unto him by the best Assurance that could be given him, viz. proper *Iehovam*, the Lord loved him for the Lords sake, that is, for Christ the

the *Messiah's* fake, in whom all Gods Elect from the beginning of the World to the end, are beloved with an everlasting love. Did God chuse him out to be one of his Actuaries of his publick Records to his Church, viz. the Book of the *Proverbs*, the Book of *Ecclesiastes*, or the Preacher, the Book of the *Canticles*, that pure Cælestial Epithalamum, or Marriage Song, and of two of the *Psalms* (as the Title of them signifies,) viz. *Ps. 72.* and *Ps. 127.* And can it be probably thought that he should be dignified in this high Degree, if he had been no better than a wretched Castaway in Gods eternal Purpose? What, were there not Heirs enongh of everlasting Salvation to be inspired by the Holy Ghost for the office of a publick Notary of Heaven, but one must be taken from among the Bondslaves of Hell to make up the number? Was he a Preacher sent of God, and was not one of his Books called *Ecclesiastes* his Recantation Sermon which he writ in his old age when he took a more serious view of his by-past Life, wherein among other his Follies he sheweth his Abhorrency of his being misled by Women.

I find (saith he) more bitter than Death the Woman Eccles. 7. 26. whose Heart is Snares and Nets, and her Hands as Bands; Imlying that though Death be bitter, yet he had rather die than be entangled again in the Snares of a whorish Woman. Which option may well be justified, if we consider the Aggravations of this sin, as they are rendred by a good Bishop R. Interpreter, one of a Thousand, and a right Reverend Preacher among us in our Church, whose words are these, viz. *They (that is wicked Harlots) are more bitter than Death* more pernicious, and bring more heavy Miseries with them. We read of the Bitterness of Death *1 Sam. 15. 32.* And of a worse Bitterness, *the end of a strange Woman is bitter, &c. and her steps take hold of Hell, Pro. 5. 4-5.*

Death may be sweetned and sanctified, made a welcome and desirable thing to a Believer, *1 Cor. 15. But the Bitterness of Hell is incurable*; Death may be honourable, to die in a good Cause (as our King Charles the Martyr comforted himself in his Death) to die in a good old Age, to go to the Grave in Peace, lamented, desired, with the sweet favour of a holy Life, and many good Works to follow one. But to consume and putrifie alive under a Tabes of Impure Lusts, to shipwreck a mans Honour, ruine his Estate, shorten his years, consume his Flesh, rot his Bones, put a Hell into his Conscience, to bury his Name, his Substance, his Soul, his Carkans, in the Bosom of a Harlot, This is a Bitternes beyond that of Death.

This

This now is that which *Solomon* here means and complaineth of. And whether this be a sound of Repentance, or no, judge you; And if your judgment be of any value, how dare you doubt of his Salvation? Being so true a Penitent, as you see, neither can you but acknowledge him to be so.

Reflector.

Nothing can be concluded of the Salvation or damnation of those that were the Types of things to come.

Answer.

Can nothing then be concluded of the Salvation of *Samson*, who was an Eminent Type of Jesus Christ? So doth our Learned *Whitaker* demonstrate him to be, viz. 1. *In sanctitate nativâ.* 2. *In servitoris Munere.* 3. *In juvicio Robore.* 4. *In morte calamitosa cum Hostibus:* If all this will not satisfie you, the Apostles numbring him among the Saints (*Heb. 11.*) should convince you, that you may conclude of his Salvation. I could instance in sundry others, as *Gideon*, *Jephthah*, &c. But this may suffice to shew you your Errour herein.

Reflector.

For it happ'ned sometimes that one Person, as Esau who was the Figure and Type of the Reprobate, was also that of the most excellent thing in the World, viz. The Righteousness of Jesus Christ, under which a Jacob, a Sinner obtained the Blessing of God.

Answer.

Your Reason here is defective both in Sense and Truth, worthy therefore of no regard. But that you may not flatter your self in your Folly. What a confused shuffling of words is here, like the Quakers jumbling several things together without sense? As for *Esau*, it seems, you have so much Charity for him, as not to conclude him to be a Reprobate, though the Spirit of God in Scripture hath noted him to be a prophaner Person, and one whom God hated. But how it came to pass that he hath escap'd your censure of a Reprobate, when you make him a Type of the Reprobate, I know

knew not it being a Rule in Logick (if ever you learnt it) de proportionalibus est idem iudicium. Et quod de uno, secundum proportionem, affirmatur, id etiam de altero, If Esau then be a Type of the Reprobate, that is, hath the Impression of a Reprobate upon him, as the word Type signifies, he most needs be a Reprobate.

But let me demand of you, is it for you or I to cast a Figure thus, or create a Type of Gods eternal Decree, concerning Mankind? We should certainly usurp upon Gods Power, if what is written in Scripture, we may wrest it to our meaning without an express warrant from the Spirit of God. And Polanus (an Author whom I suppose you approve of) saith *Typi fuerant in Syntag.*

Figura a Deo destinata ad Res Divinas praeparandas.
Let us not then be too bold, to thrust our selves into Gods Pavillion by giving our Judgment of things which God hath kept in his own Power. For my part I cannot say that Esau was a Type of the Reprobate, much less that he himself was a Reprobate.

This I can say, with good probability he was in that Generation admitted into the Church of God by the Sacrament of Circumcision, as well as his Brother Jacob, who though he took him by the Heel at the Birth, signifying his future supplantation of him, yet could he not supplant him in his new Birth, but both were alike interessed in Gods Grace and Favor.

'Tis true Esau was Prophane in the Act of despising his Birth-right, but so was Judah in the Act of Incontinency, &c. And he was one whom God hated i. e. did not love, as he loved Jacob, yet I will not stretch my censure of him so far, as to account him a Son of Perdition, as Judas the Traitor is. Luther on Gen. 17. is very positive for the Salvation of Ishmael (though it be written of him that he being Born after the Flesh, persecuted him that was Born after the Spirit) and for ought I see, we may be as confident of the Salvation of Esau.

Certain it is, his Father Isaac, a holy Man loved him entirely from his very Infancy, nor do we find that he ever displeased his good Father by any undutiful Carriage towards him (except only in his linking himself with the Daughters of Heth) nor by forsaking the True God, and falling off to Idols; And seeing Isaac had so great Affection to him, Strangers that knew him not should not condemn him for a Reprobate.

But Esau according to your words, must be not only a Type of the Reprobate, but also of the most excellent Thing in the World,

to wit: The Righteousness of Jesus Christ, under which, a ~~Saint~~, a Sinner obtained the Blessing of God, & What Sense or Truth there is in these words, let the wise Reader judge. [The bare reciting them is, to me, a clear Refutation of them.] Only a man would think that you who can set out *Idea's* of the true Sons of God so roundly with Characteristical Signs and Figures drawn at large out of holy Writ, which is easie to be done by any man studious in searching the Scripture, but not so easie to find all those Excellencies in any the very best of men (for *al quis requisitus* may suffice to bring down their vaunting Pride in that matter, and to shorten your Rolls wherein you glory with much Insultation) a man, I say, would think that you shoud with a seraphical strain of Holiness magnifie the Righteousness of our Lord Jesus Christ, and not dwindle or shrink up that most excellent thing, as you call it, in so poor jejune unedifying exemplar, as *Esaia* was one whom *the holy Spirit of God*, we may well believe, never intended to such an Honour. But what a stout way is this of enervating all the Arguments of your Adversaries who hold the opinion that is truly Evangelical? If bold words without Sense, Truth and Reason will do it you have done it to purpose. But let us search a little further into your Folly, that it may be made manifest unto all men.

Those Promises in Ex. 34. and Numb. 14. are conditional, and only appertain to them that obey the Commandments of God, and that repent as David did.

It is much that you do not call them fine Promises as you, in Derision, do in the 26 Page of your Book. So light account do you make of that which concerns the comfort of poor Sinners, but any thing that may lead them to a Despair of their Salvation, you aggravate to the uttermost.

Who ever doubted of this that Gods Promises of mercy are conditional, and only appertain to them that obey his Commands? But if you mean here by such an Obedience as the Covenant of works did require, you make the Gospel of no Effect: And who then can be saved? Are you your self so exact in keeping Gods Commandments that you may lay a just claim to the Crown of Life by

a righteous desert, and died not the Passion of thy Redeemer? I have that charitable opinion of you, that you are not guilty of such a **Rasifical Arbitracy**; Be you therefore charitable, as not to lay on mens shoulders such burdens which your self will not, may cannot touch with one of your fingers.

Had you confused St. Paul concerning this very Scripture, which you have alledged; you would have given a better Interpretation of it. ~~that~~ your words seem to carry with them; I mean more agreeable to the Tenor of the New Covenant: read but what is written by him *Rom. 4. 3, 4, 5, 6, 7, 8.* and then, if you please; tell me your mind; what you think of obeying Gods Commandments.

~~But it is well that you have addegi; Gods Promises belong to those that Repent; which is indeed Evangelical; but whereas you say they ought to Repent as David did; instantring in many of his words taken out of the 42 Psalm; not at all to your purpose. It is true what David did in Sincerity; let every man look to it that he follow his example thereto; But can you or any man else come near unto him in Holiness, Zeal, Humility, &c? The examples that are given us in Scripture of the Piety of Gods Eminent Servants are (indeed) set for our Imitation; and let our Souls drive our sluggish Hearts hard after them to the uttermost of our power; yet let us do what we can, we shall not overtake them (neither is it, I think I may say, required of us that we should) for Copies must ever be more excellent than the *Apographa* that are to follow them; whensoever they cease to be Copies. Nor doth God command that there shall be in all that are ordained to eternal Life the same degree of Faith, spiritual Wisdom and Mortification; but as the Apostle faith of Alms 2 Cor. 8. 12. so may it well be said of all that we do in the work of our Salvation; if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath doing. As a Father deals with his Child whom he loves, so will God deal with all those that shall be Heirs of Salvation; what Quality soever they be of; He accepts of the Will for the Deed; and above the Deed as Only law every poor sinner whose heart God hath touched with Remorse, see that his mind be fully bent now hardly to will but to do; so far as he is able; that which is acceptable unto God; Praying alwise with all the earnestness of his Soul for Gods assiting Grace herein; For saith the Apostle Phil. 2. 13. It is God which worketh in us both to will, and to do, according to his good pleasure. ~~gaigesal ni tanke eti moy soy sia. S. Lovin se no~~
~~yd old lo awn ent of minis flas a yel yan moy this eternitaten~~
~~judgts~~~~

Reflector.

Remission of sins belongs to those who **Hearts** are **wilful** **Giles** and
knowed **cheating** s **big** even **Matters**. **for** **total** **total** **total**
cleanse **you** **out** **now** **countless** **out** **to** **Heads** **in** **you** **only** **new**
is **quid** **you** **reality** **W** **out** **to** **pro** **ab** **and** **to** **go** **it** **aid** **to**
to **Jesus** **out** **and** **C** **et** **out** **at** **the** **out** **and** **in** **small** **out** **was**
was

Do you not know that the Heart of man is deceitful above all things? It is not safe therefore trusting to your own Heart, of which it seems you have some Confidence; because you speak so much of the Hearts of Gods people (of whom you reckon your self, no doubt to be one) that they are free from all Guile. If I thought yours were so, I would (as I have heard a good man make the offer to another) change Hearts with you, and give you all the money in my Purse to boot.

But let it be as you say, for I confess it to be a truth that Remission of sins belongs to such and such, yet let me ask cannot the Blood of Jesus Christ cleanse the Heart from all Guile and Malice, seeing the Evangelist telleth us, it cleanseth us from all sin? And **1 John 1. 7.** what know you, but that this purifying Act may, in **instants**, powerfully operate upon the Hearts of millions of men in the World, whom you, without any warrant, have doomed to everlasting Destruction? Hereafter then I advise you meddle not with the Hearts of men, & as to pass your censure upon them, tell you be judged at last to be an Intruder upon God who alone is **Kagedoyvans** (**Acts 1. 24.**) for as it hath been a true word **Cathedram in Calo habet qui corda docet**, so it is as true, **Cathedram in corde habet quis ad Cœsum ducit.**

Reflector.

Those words of St. Paul **1 Thess. 5. 9.** God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ, are to be explained by those of the 13th verse of the second Chap. of the second Epistle, viz. God hath from the beginning chosen us to Salvation through Sanctification of the Spirit, and Belief of the Truth. Your Comment hereupon is this, **God hath chosen us to be sanctified, and hath sanctified us, to the end that he might save us.**

E 2
Reflector.

Seeing you will have such an Explanation of the former words by the latter (though some would have put a difference between them,) not only in respect of the distance which the Apostle hath set in his writing of them (the scope of the Writer not being always the same in one place, as it is in the other,) but because of the Persons whom the Apostle distinguisheth, *viz.* us and you) yet I shall chuse rather to let you know that by the words (which you insist so much upon,) *viz.* through Sanctification of the Spirit is meant the Sanctification wrought in them by the Spirit of God, which may be also in millions of millions of Persons not discernable by the World.

This certainly is that Sanctification which all true Believers are to glory in, not boasting of any Holiness or Worthines of their own (as Quakers commonly do) but rejoicing in the work of Gods abundant Grace upon them. For you must know that which the Apostle here meaneth is not so much an active Sanctification manifested in the Life, as that which is passive, wherein they are but patients under God, though they do indeed actually receive it into their Hearts by Faith; God begins with his work of Sanctification, and the Believer seconds it with his work of believing, both which are here joyned together by the Apostle, Εγώ ἀλησματι πνεύματος, καὶ πίστει ἀληθείᾳ, In, by, or through the Sanctification of the Spirit, and Belief of the Truth. Whereas if it were an active Sanctification that were here meant, such as is commonly visible in the Life of a Believer, then may that Doctrine be received again among us which hath justly been exploded by us, *viz.* that we are chosen to Salvation for or because of our foreseen Holiness, which is that that you ignorantly contend for.

But you should remember it is Christ who is all in all in the work of mans Salvation, and that it is nothing but Faith which is expected from us, *That no Flesh should glory in the presence of God.* (1 Cor. i. 29.) and mark what the Apostle there addeth, v. 30. *For of him are we (that is born, of him) in Christ Jesus, who is made unto us of God Wisdom, Righteousness, Sanctification, and Redemption* (meaning all that is required of us in this matter.) He is our Wisdom to instruct us, our Righteousness to Justifie us, our Sanctification to sanctifie us, our Redemption to save us.

What are you then, poor man, without Christ, what is your Wisdom but Folly, what your Righteousness but a filthy Rag, what your

your Sanctification, but sin at the best, your Holiness no better than the Popes Holiness, what your Redemption, but everlasting. Bondage under Satan? From all which good Lord deliver you Talk no more therefore so proudly of your Sanctification, But let him that glorieth glory in the Lord.

By this time I hope you begin to see your Error in making so false a gloss upon that comfortable word of the Apostle, *viz. God hath not appointed us to wrath, but to obtain Salvation by Jesus Christ*: Which word will stand firm and strong against your ignorant and absurd Cavils, yea and against the gates of Hell, neither is it weakened at all by that other word of the Apostle (which you have ravished from the pure simplicity of the Gospel) but confirmed rather.

Whereupon I conclude your Argument is so far from that Nervosity you boast of in overthrowing the True and Sound Doctrine of the Common Salvation that it is as weak as water. Only it sheweth how apt you are to catch at any thing in Scripture, though you wrest it to your own Perdition, which may but seemingly strengthen your destructive Opinion.

Reflector.

All the world fallen in Adam, deserving the Curse and Eternal Damnation, it is a signal Mercy to spare some from that General Condemnation.

Answer.

We have heard in the late times, of Legal Preaching, but what can be more legal, I mean more disagreeing with the Covenant of Promise, than your words here are and in many other places of your Book?

It is we confess an Eminent Mercy to save some of those that had by their Disobedience made themselves liable to the Curse. But to save a numberless multitude, or a million for one that shall sink under the Curse, is a Mercy more to be magnified, yea and might with more truth have been asserted by you, than to talk of a general Condemnation.

Reflector.

How Excellent soever the Efficacy of Redemption may be, it is only for those whom God hath a mind to save.

Answer.

settled on the world may stand in all such notwithstanding may
governed by and conquestr'd ~~the~~ ^{Answers} ~~the~~ world. Hence I am not
so hard but I bear down the world I have no other eyke but

Miserable Man. do you know what you say? A Report hath
gone of you that you are mad, because you have been thrust out
of your Preferment at Oxford. If it be so, it is the best excuse
that you can have for making these frantick Reflections. Would
any Christian who is right in his Wits speak thus uneverently of
the great work of our Redemption, as you have here spoken?
Do you not know the Excellency of it in its Efficacy? You might surely
have known it partly by the Price of it, not by corruptible
things as Silver and Gold, but with the Precious Blood of Christ,
partly by the Fruits and Benefits that arise to us by it, as the Holy
Scripture sets them out, viz. we are redeemed from the Curse of
the Law, Gal. 3. 13. from our vain Conversation 1 Pet. 1. 18. from
all Iniquity Tit. 2. 14. &c. Partly by the end or final Cause, that we
may be Consecrated to God and the Lamb Rev. 14. 4. that our sins
may be forgiven Eph. 1. 9. that we may receive the Adoption of Children
Gal 4. that we may be reconciled to God. &c.

If you know these things, why do you speak so doubtfully in
this weighty Matter with a may be? As much as to say, the Efficacy
of Redemption may be excellent, or it may not be so, and
whatsoever it is, 'tis only for those whom God hath a mind to save,
q. d. Let Christ suffer what he will, let him give a full satisfaction
by his Death to Divine Justice for the sin of the world, yet God
hath no mind to save any, but a very few, in some parts of the world.

This is your Sense; But had you said, 'tis only for those whom
you your self have a mind shall be saved, this indeed had been Answerable
to that height you have skewed your poor Phantie up
unto, viz. To judg the world as you please.

But you are pleased here to refer it to Gods mind, methinks
however you might have found out some fitter Word for this pur-
pose that had been more for the Honour and Majesty of the most
high God, than to talk so boldly of the mind of God in this Case.
But possible it is thus with you, because you pretend to know the
Mind of God, and to be his Privy Counsellor, being that (as
I have said already) which hath made you to cast up your Accounts
so exactly and judicially of your Thousands, hundred Thousands
and Millions that shall be damned.

Had you said here (as it hath been wont to be said by all Chris-
tians that are wise and honest) the work of Redemption is only
for

for those that are in Covenant with God, and that believe the Gospel; this had been according to the mind of God, but these terms you were willing to waive, because you know that Faith is the gift of God, and He gives it to whomsoever he pleaseth, which would have made your Reflection retort upon you, whereupon it is that you talk of the Mind of God at large.

But hath this indeed been the Mind of God to lay such Restraints upon the sufferings of his Beloved Son that the Efficacy of them shall reach but to a few? And consequently hath this been the Mind of God by an Eternal Decree to damn all his poor Creatures who are the Masterpiece of his Creation for ever excepting one in a Million? O that ever any that beareth *Gen. i.* the face of a Man should dare to speak so wickedly of God. What is this but to make the Father of Mercies, and the God of all Consolations more cruel than all the Tyrants that ever were in the World, yea than all the Devils that are in Hell? For they are but Gods Executioners, it is God himself that hath passed this doom, neither can the Merits of his only begotten Son our dear Redeemer be of force to reverse it.

Away therefore with this cursed Opinion, most abominable in the hearing of all Mankind. The very Heathen will certainly abhor it, yea and hate that Religion which maintains it. Nay they will be ready to Defie and Blaspheme that God who shall harbour so cruel a Mind, and say (as one of them said in the like Case) *Quia licet malum Deum esse est*, what a kind of God with a Mischief is this, whose mind is set to damn and destroy so infinite a number of People whom he had made (as they say) after his own Image and Likeness.

Upon these and the like Considerations that shall follow I hope (Monsieur) you will retract these your Reflections and be sorry that you have given so great offence by them; both to God and his Church. *ni auctor in omnibus quod habet in libro isto* *Refector.*

*V*hen Jesus Christ Prayed for those that Crucified him, he did particularly mark out those in *Act. 2. 36, 37.* who would Repent at the Preaching of St. Peter.

Answer.

Christ's Prayer upon the Cross for those that Crucified him was this *my Father forgive them*, and the Reason why he so Prayed was

was not as you seem to imagine, For they will Repent ; That is far short of his meaning, neither is it suitable to that Philanthropy that was in him towards them, nor to the Elevation of his Mind unto his Father, which was fixed, no doubt, upon his Fathers purpose to save the World by him, of which they were ignorant, for, saith he, they know not what they do : From whence it may be gathered that they who ignorantly transgress as the greatest part of the World do, may be more capable of mercy than they who sin presumptuously (as the Apostle St. Paul saith of himself 1 Tim. 1. 13. *I obtained Mercy, because I did it ignorantly, in Unbelief.*)

We read indeed (Joh. 17.20, 21.) that Christ Prayed also for them, *who should believe on him, through the word of his Apostles, that they all might be one in him, that so the world may believe that the Father had sent him,* which otherwise might have been brought into Question, after his departure, by the Divisions and Dissentions that might arise among his Disciples.

But that when he Prayed for those that Crucified him, he did particularly (as you say) mark them out *Act 2. 36, 37.* who would Repent at the Preaching of St. Peter, this is your particular Phantasm, groundless and unwarrantable.

And will you still thus shuffle with the holy Scripture to make it serve your turn ? for it is very obvious to all that read you, why you force these Scriptures together that are so incoherent. You would like a wary Fencer ward off a Thrust, which you foresaw might have touch'd you to the Quick. But fear it not poor man, for it will be easily granted you that none but those who are born again shall ever be saved ; But you likewise must grant that both Faith and Repentance are the gift of God, and that Gods Mercy in the free bestowing his gifts is not to be limited to time or Means for the Conversion of those that are chosen to Life Eternal (as you may find it clearly proved in my Antidote,) but that this Mercy may be secretly and suddenly dispensed to millions of millions in the World by the gracious Work of the good Spirit of God in and upon the Hearts of men before they die, and that sometimes in the very instant of their departure out of this Life. This being so, your Accounts will fail you of your hundred Thousands and Millions that shall perish in Hell for ever, in comparison of one that shall be saved.

Reflector.

And though there should be but one saved for a hundred Thousand that should

should perish and be lost; yet Grace would sub. abund in this one Person saved, where sin had abounded, as in the Example of the Thief, Luk. 23. 40, 41. for in the Law there is no commandment given him except in this of Jesus thou art an Answer.

The words of the Apostle that you harp upon are these, Where sin abounded, Grace did much more a- bound, That as Sin hath Reigned unto Death, even so Grace might Reign through Righteousness unto Eternal Life by Jesus Christ our Lord.

A most comfortable place of Scripture this is, written on purpose to magnifie the glorious Grace of God now under the Gospel, towards poor Sinners that Repent. And will you thus limit it to one particular Person, whom you have fancied to be culled out of your Thousands and Millions, when it is clear, the good Spirit of God speaks it expressly of Adam and his Offspring as they generally Issue from him in their several Generations? Are you then and your Complices fit to meddle with the Holy Scripture when you understand it no better? Better (surely) were it for you, if it were as a sealed Book unto you, rather than be permitted to wrest it so perniciously to your own destruction.

There is a Truth, I confess, in what you here say; But seeing you cannot but know that these words of the Apostle (from whence you gather this your abundant Favor for one probably of your own gang) are of so large an extent as hath been said, and that to take them in his sense, were utterly to overthrow your damnable Doctrine, (which rather than you would do, you would pervert them to your own private shallow Interpretation) since it is so, may it not well be said without any offence either before God or Man, you are fitter to be a Hewer of wood, &c. as the Gibeonites were, than to divide the Word of Truth to Gods People? Had the Apostle here written, where Sin abounded, Wrath did much more abound, this it seems, would have gone down easily with you, as according to your Palate. But blessed be the good Spirit of God whose word it is, and blessed be the Hand that first wrote it, it is a word of Mercy, a word of strong Consolation to the whole Church of God. The Magnitude and Redundancy of Divine Grace being infallibly by the abundance of sin made the more conspicuous, as the more desperate a bodily Disease is, the more is the Virtue and Excellency of the Medicine that Cures it, made the more famous and to be extolled.

Let therefore that word stand firm and steadfast against you which you in your eleventh Paragraph of objections have made light account of, viz. that the Grace of God is exalted far above his Judgments and Severities, that there where sin has abounded Grace has much more abounded, for the solution hereof is not so easie, as of many more, though you have pretended so of it, to your Reader.

Reflector.

As to the Salvation of the Children of Heathen Parents, or others, that is a sealed Book which God doth not permit us to open.

Answer.

It is well that you have that Charity for Children, yea for the Children of Heathen Parents, as well as of others, so as not to reckon them among your Thousands and Millions, whom you have marked to Destruction, for your only Design, (you say Pag. 27.) in this whole Discourse is, to speak of men deceased above an Age ago (still you shuffle) and after they had the exercise and use of Reason : It is well I say. But you here add, the Salvation of such Children is a sealed Book, which God doth not permit us to open.

I will not much argue with you about this, though I might, nor inquire by what Authority you call the Salvation of Children, more than of others, who have had the exercise and use of Reason, a sealed Book, which God doth not permit you to open : Possibly you may dream of the *Limbus Infanum*, where Children are kept from the Pains of Hell, not having the Pain of Sense bat only the Pain of Loss; Which *Limbus* no man could ever open, no, not the Pope himself, for though it is said he hath the Key of Purgatory, yet the Key of this place appointed for Children is not, it seems, committed to his Custody.

But is the Salvation of Children, as you say, a sealed Book, and is not the Book of Gods Universal Judgment, and the Lambs Book of Life sealed Books likewise? Yet you dare, it seems, without Gods Permission, yea contrary to Gods express command in Scripture, to open these Books, and give your Judgment (forsooth) of them, as you please. And what is this, bat to anticipate the Judgment of the great Day? The Apostle *Reasoned with Felix of Judgment to come, Act. 24. 25.* and adviseth yea warneth us

us (1 Cor. 4. 5.) To judge nothing before the time, until the Lord come who is to be the Judge of Quick and Dead ; Much less should we judge so rashly as to determine of the Number of Gods Elect, and that with so peremptory a Sentence, as to exclude the major part of Mankind from all hope of Salvation, which is the deadly Vice-name, that runs through your whole Discourse.

It had been good indeed, if this your Book had been so sealed, that it might have been bound up in everlasting silence, never to come forth, rather than to do that mischief, which it is like to do among poor and weak Christians who have always been apt to despise, and not only them, but among such as are Prophane, to strengthen some in their Atheism which groweth over-Rampant in this Generation, and others in their Epicurism and Debaucheries, who will be ready to say, Seeing there is little or no hope of Mercy for us when we die, let us take our Pleasure while we may, Eat, Drink and be Merry.

Reflector.

It is sufficient for us Mortals to know that none is or can be saved but by Jesus Christ : But we must not go about to determine, whether none are saved, but who have known Jesus Christ.

Answer.

For us Mortals ? a word that you use once and again here in your Discourse, because you would (like your good friends the Quakers) take up a form of speech differing from that which is common : Otherwise you might have said, it is sufficient for us, poor Creatures ; which would have pass'd for current better than your word Mortals ; For the time will come when this Mortal shall put on Immortality, wherein the same Truth shall be known by us then, which we now know. And do not they that are now Immortal know this that Jesus Christ is the only Saviour of the World, as well and better than we.

But I must tell you, it is not sufficient for us Mortals (as you call us) to know this, for God hath been graciously pleased to enlighten poor Mortals, and those that are Immortal too to know, that none can be saved by Jesus Christ, but those that are in Covenant with God. Why then do you by affirming so gross an Untruth, lessen that knowledge which the Spirit of God in Scripture hath given us, saying ? It is sufficient, &c. Why indeed, but be-

cause you was loth to extend the work of Salvation so far as to reach to those Thousands and Millions, which you will have to be damned, for they also may (for ought you know) be in Covenant with God, as well as your self. Men may guess at your meaning, Don Doctor, though you speak it not out, as you ought to speak it.

You say further, we must not go about to determine whether none be saved, but who have known Jesus Christ. Was there ever such a Don known before that will take upon him so imperiously to judge the World, and yet be guilty of so shameful Ignorance in the Fundamentals of our Christian Faith? Doth not our Lord himself tell us, it is eternal Life to know him? And must we not then determine that none can be saved but those that know him? know him, I say, either by an acquired knowledge in the use of holy Means, or by an inspired knowledge without them, as many Millions in the World I doubt not have attained through Grace, and may also for the time to come more and more, one of these must be absolutely necessary to Salvation, seeing our Saviour hath spoken the word, it is eternal Life to know him. Go then and learn better to know Jesus Christ, if thou thy self wilt look for Salvation by him.

Reflector.

All other passages seem to carry with them some kind of probability and likelihood, but they are not convincing, and their Solution is very easie; in a word they are nothing so forcive as those which are alledged for the contrary Opinion, viz. that for one that shall be saved many hundred Thousands shall be damned.

Answer.

Passages you call them. A pretty word for a mystical Man at *Maudlin Hill Fair*, where he comes with his *Hocas Pocas* and *Heipas* to turn substantial Arguments into Shadows, or by a nimble sleight of hand to clofe them up in a narrow Pinfold of Passages to delude the People. But seeing you will have them called Passages, it is fit you should be paid for your Passages with a Demonstration of your cunning or of your folly; Your cunning in hiding that which would have laid you open to the Eyes of all your Spectators, or your folly in your vain glorious Boastings and Triumph that you make by insulting over the poor Truth your Captive, telling the World

World, those Passages for it are not convincing; and their Solution is very easie, and nothing so forcive, as those which are alledged for your great *Diana*, the contrary opinion.

Nevertheless, you say they seem to carry with them some kind of probability and likelihood, which is more than any that are wise will say of your Opinion, as for *Zwinglius* and his followers (whom you reckon among the rest) I shall leave them to be swinged by you, as I hear you have threatened me, and do so, pay them soundly, for they well deserve it.

But what will you say to that where it is objected that that man to whom God hath given the Grace to pardon all those that have offended him hath a tacite Promise that God will forgive him all his sins. That it is extreamly to lessen the ends for which Jesus Christ came into the World, to admit that he only came into the World to Redeem one man of a Hundred, of a Thousand, or of ten Thousand, or indeed of a hundred Thousand, &c. that it is not to be believed that Jesus Christ at the Right hand of his Father does intercede for one of a hundred Thousand of all Mankind, &c. Are not these Passages, as you call them, convincing ?

Or is there no force in these that follow, viz. that God is slow to Anger, ready to Pardon, and shew Mercy, yea plenteous in Mercy, as the Scripture often speaks of him, that the work of God and his natural Inclination is to do good to his Creatures, and to pardon them their sins, that he never punishes but with Regret and Unwillingness, and that to Destroy and to Chastise rigorously, it is his work, but it is his strange Work, and his Act, but his strange Act. That if Jesus Christ would have us to pardon seven times, yea seventy times seven our offending Brother, there is no likelihood, but that God should be much more merciful, since he commands us Mortals to be so, and if God promises to give a new Heart to all those whose sins he pardons, who will believe that God should pardon an infinite number of Persons, but that he should only give a new Heart to a few, &c.

What is there nothing now forcive in all this ? Surely it may well be said of you, as it hath been heretofore *Bishop Hall* applied, with too much derision to an Eminent, Highly, and Learned Prelate of our Church, viz. that you are an irrefragable Doctor.

But above all, I am amazed to see those two Important Considerations to be thus slighted by such a man as you are, who pretend to rejoice in hope of the Glory of God by Jesus Christ ; Both which you intersert among other Objections against you, in this manner.

First,

First, that it is extremely to lessen the ends for which Jesus Christ came into the World, to admit that he came to Redeem only one Man of a Hundred, of a Thousand, or of ten Thousand, or indeed of an hundred Thousand, &c.

2. That it is not to be believed that our great Redeemer and Advocate at the Right Hand of his Father, does Intercede but for one of a hundred Thousand of all Mankind.

These are such things as would make any Mans Ears to tingle that should hear them. But for you, you make nothing of them, and their Solution with you is, as the rest are, very easie. Certainly were it not that you were too much doting upon your general Damnation (a word peculiar to your own fancy, for I believe it was never used by any in the World before you, neither was it an unhappy Slip of your Pen or Spirit which came from you unawares, for you repeat it again and again in your pernicious Pamphlet, as if you would that the world should take special notice of it) were it not, I say, that you had been too precipitant in running on upon that foot of Account, you would with earnest Prayer have besought God to guide you with his good Spirit that you might not err in this weighty Point (which Prayer, it is much to be doubted, you have neglected, because you have erred in the matter most grossly.) Yea and now when you may, if you will, perceive, that your Foundation on the Holy Scripture is mislaid, and that all the Batteries which you make from thence will Recoil upon your self with shame and sorrow, you should do your utmost Endeavour to Retract your uncharitable Aspersions, and to find out some other sense of those places of sacred Writ, which hitherto have been, by you and others, but ill understood and worse Interpreted, as your own words are in another Cafe.

Saint Austin I am sure gave this Advise, *Lib. 2. Cap. 3. De Cons. Evang.* where treating of some difficulties in the *Evang. Genealogies*, hath these words, *Hoc facile posse occurrere Homini Religioso, qui quodlibet aliud querendum potius judicaret quam Evangelistam crederet esse mentitum, i. e. to a man truly Religious this Consideration would easily offer it self, that it would become him to judge that some other sense then yet appears, should be inquired out, rather than to doubt that a Quill of the Holy Dove should drop the least spot of Error in the written Oracles of Heaven.* And rather, say I, than to wrest them to a sinister Sense, disagreeing from the whole Current of the Gospel, as you have done with those Texts mentioned often by you for the Confirmation of your Opinion, viz. Mat. 7. 14. *Strait is the Gate, and narrow is the*

the Way which leadeth to Life, and few there be that find it. And Luke 12. 32. Fear not little Flock, it is your Fathers good Pleasure to give you the Kingdom, and Mat. 20. 16. Many are called, but few are chosen. So Mat. 22. 14. To shew you your Error in these, it is needless here, having said enough of it already in my Antidote set forth against you, which hath been sufficient, in the Judgment of Rational Men, to expel the Poisone of your corrupt Doctrine.

Opinion of the small number that shall be saved.

Reflector.

Opinion of the small number that shall be saved.

Reflector.

They that hold the Opinion of the small number that shall be saved, alledge the Rigour of the Examination at the day of Judgment, and the words of St. Paul in the 2 Cor. c. 5. v. 10. For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his Body, according to that he hath done whether it be good or bad, &c.

Answer.

[Those who hold it] And are not you one of them that hold it? Nay do you not in Rigor surpass all men that ever held it by uncharitable Judging and Condemning? your confident boldness therein will appear more in the Sequel of this Discourse.

But to our present Business. First I do not like your uncouth word here, Rigor, as you use it. A more Reverend Term might in this Case have easily been thought upon by you, and more proper for your purpose, but that your rigid Spirit would have an unreasonable Vent according to its Humor whether with Sense, or without, you cared not.

There shall (it's true) be a strickt and severe Examination at that day of all the whole Race of Mankind, all their Thoughts, Words and Works shall be made manifest and placed in order before them, Gods Law-Book which may be called his Doomsday-Book, whether it be the Law of Works for such as are in a Reprobate Condition; or the Law of Faith, for such as are the Elect of God, shall then likewise be opened; By both which the sin of the World shall be set out in its Colours, I mean as the Apostle, It shall be made exceeding sinful (for by the Law is the knowledge of sin, Rom. 3. 20.)

All this and whatever else you Mr. Reflector can be able to add warrantably from the written word of God concerning that most exact scrutiny and search that shall then be into the Hearts and Lives of

of all Mankind I do readily consent unto, for it will be the day of the Lords Vengeance upon all his Enemies who lived and died in their Malice against him, and knowing the terror of the Lord, we should all be perswaded in this our day to know the things that belong unto our Peace, before they be hidden from our Eyes.

But after all be granted which you can well Imagine what will be the result of this Righteous Examination ? Will a general Damnation follow upon it ? Yes must you say (for so you have said) though most impiously, else your arguing comes to nothing. As for your alienating the matter in the twenty fourth Page of your Book, it is not a retracting of your bold Censure : You say indeed, the Apostle did by the Consideration of the Terror of the Lord perswade men to fly to Jesus Christ, but what's this to your opinion of the general Damnation ? That you hold still in worse terms (as may be seen in the following parts of your Discourse) than any of your Fraternity (for ought I know) ever did before you, and such as cannot enter into the Heart of Man to conceive, which is not void of all Humanity.

I will therefore here tell you what, I believe, will be the sequel of this great Judgment and Scrutiny ; I do not say it shall be for your Condemnation or mine, because I hope and pray that both you and I shall before we die, repent us of our sins, you of your misjudging the World, and I of my misjudging you (if I have offended therein) and of my many other failings, wherein I am too sure I have very much offended ; But this I say that when the horrible Ugliness of sin shall then be discovered, an Amazement shall generally seize upon men for their folly in committing it, insomuch that those who have been tryed by the Law of Works, and are found guilty of the Violation of that Law (as all unbelievers and impenitent Persons shall be) will say to the Mountains and Rocks fall on us, and hide us from the face of him that sits upon the Throne, and from the Wrath of the Lamb, for the great day of his Wrath is come, and who shall be able to stand : But others that have been tryed by the Law of Faith, and have thereupon found their Judge to be their Advocate, as I believe a great multitude (not one alone amongst many Millions) but a great multitude, which no man can number, of all Nations, and Kindred and People, and Tongues, i.e. The major part of Mankind, shall find him to be, they shall then lay aside their Amazements at their former Folly ; and with loud Acclamations Chant out their Hallelujahs, ascribing Blessing and Honour, and Glory, and Power unto him that sitteth upon the Throne

Throne, and unto the Lamb, for ever, and ever, and ever.

These undoubtedly are some of the immediate Consequents that will follow upon the Righteous Judgment of that great Day: Some I say, for I do not take upon me to determine of all; but only what concerns our present purpose, *viz.* the beginning of everlasting Sorrows to all the Reprobate, and the beginning of everlasting Happiness to all the Elect People of God; of whom

I know there will follow the Justification of the Judge himself, for it is called *Rom. 2. 5. The day of the Revelation of the Righteous Judgment of God,* which may be taken not only in an active Sense but in a passive, which will signify that which is written, he will be justified in all his sayings, and be clear, (saith the Prophet) overcome (saith the Apostle) when he is judged, meaning all mouths shall be then stopped which have been apt to cavil against him, and be forced even against themselves to confess, the Judgment of God is according to Truth. But to return to our purpose.

You'll say, how shall they that have lived all their days in unbelief and the hardness of their Hearts, (as the greatest part of Mankind made up of those that are without, alienated from the Life of God, and those that are within, living under the Light of Gods Word, yet have been Ignorant and Prophane) how shall they be able to stand with any Confidence in the Judgment at the last Day?

Hereto I have already also given an Answer in my Antidote, to which I remit you. But because you object so much that terrible threatening (as you call it) of the Apostle *2 Cor. 5. 10.* I will tell you the right meaning of those words, after I have first shewed you your weakness in the Construction that you make of them. You will now, you say *pag. 24.* speak a word for the Comfort of Repenting Sinners that examining their Lives, and squaring it (you should say them) according to that terrible Threatning in *2 Cor. 5. 10.* which frightens them in such a manner as to take from them all hopes of finding Pardon and Grace at the last day. It is, I say you (but the diligent Reader will easily see your Incoherence here) it is, if those words of St. Paul were to be understood according to the Letter, that there should not be one saved, no not *Moses, Caleb, Joshua, David, Daniel, St. Peter and St. Paul.* on Higham's copy
Strange! But it is no novelty with you to mis-interpret Scripture. Know therefore those words are to be (and God forbid but they should be) understood according to the Letter, for there is as much Comfort arising from them to Penitent Sinners, as you can gather Terror to the Impenitent (as is evidently to be seen) the

Inference therefore that you bring from thence is utterly false, that if so, there should not one be saved nor Sige, Caleb, Joshua, &c. and so amongst us all. *Qui nos vobis illi videntur.*

You say further St. Paul would contradict himself when he makes mans Righteousness to consist in the Remission of Sins. But I believe you do wrong to St. Paul in putting this upon him, and consequently to the holy Ghost, can you tell where the Apostle saith Mans Righteousness consists in the Remission of sins? Have you thus learned Christ? Alas man, there is as much difference between these two, as there is between *Habitus* and *Privatio*; It was the Death of Christ that brought on Remission of sins, and it was the Resurrection of Christ that was the efficient of our Righteousness. This doubtless is the Apostles Doctrine *in part Rom. 4. 25. He was delivered for our Offences to take them away, and was raised again for our Justification, to make us Righteous.*

But you say, St. Paul in the following verse makes it plain enough to be understood, that he only used that way of speech to give Terror, and to persuade men to fly to Jesus Christ, &c. Here I must tell you Mr. Reflector by the way you have so delighted to act the part of a *Bonne-gres* (though your thundering Soulds in the Ears of wise Men, but as the discharge of a Pece-Gun) that it is a hard matter for you to be a right *Barnabas*, as appeareth here by your words which you intended for Comfort.

For will not the poor desponding Sinner be ready hereupon to reply unto you, is this your Comfort, to tell me the Apostle used that way of speech only to give Terror? Alas this needed not, I find it to be true by sad experience upon my Soul and Conscience, that I find not here that he doth persuade me (as you say) to fly to Jesus Christ. That which he saith in the next words is only to shew how necessary it is for Ministers, if they have any true fear of God in them, to be diligent in the performance of their Duty by persuading men to prepare themselves for that dreadful Judgment. But this refleth not upon me for my Comfort.

In fine, it is true what you say, Jesus Christ is our Righteousness, even of the very worth of Sinners, say I how deeply soever they have been drenched in sin, provided that they Repent and Believe, their sins shall not be imputed to them, being already imputed to Christ. But it is not true that by his Righteousness our sins are pardoned, rather you should say our Persons are justified thereby, as for sins they are pardoned by the satisfaction which Christ made to the justice of God through the Blood of the Cross, *for by his stripes are we healed* saith the Prophet, *Ez. 33. 5.* and thus faith

sith the Apostle, he was made sin for us having born our sins in his own Body on the Tree that is now made a Sacrifice for sin, and when sin is thus done away, then is Jesus Christ become our Righteousness, for so it follows that we might be made the Righteousness of God in him.

Thus you see Mr. Reflector how unhappy you have been in expanding the Scripture : Doubtless you are an Interpreter one of a Thousand; but it is the wrong way, for there are but few, I hope, that will be so bold with Gods holy Word as you are, in rendering the Sense of it according to vain Fancy, as you have done.

But what then, you'll say, is the right meaning of those words? I answer, the Context will plainly declare it: Some there were it seems to me, that would be cavilling against the Apostle, as if he Commended himself too often unto them to whom he wrote, needing their approbation of him and his Ministry. This Exception he was willing here to remove, We, saith he, perwade men (not upon such a low account as you imagine, to carry Favour with you, but) First because we know, we must appear, as well as others, before the Righteous Judge at the last Day, and that will prove a woful day unto us if we preach not the Gospel to you. 2. We appeal to God and your Consciences to judge of our Fidelity in the discharge of our Duty (to the same purpose in the following words of the 11th. verse) and this in short I humbly conceive to be the Reason why the Apostle makes mention here of the Terror of the Lord with a direct Reflection we see upon himself, I am not ignorant there are other Reasons rendred, but this I may be confident is one.

As for your words whereby you make such a pudder, viz. of the startling and thundring thereby upon others, which you call Terrors (though the Apostle doth not so) that τὸν φόβον. is to be taken obliquely not as the chief thing that he intended, albeit there be Terror enough in them to drive us all to Repentance.

I shall now (for it is high time) shut up this Reflection with an Allusion to that which the Prophet writeth of the Church of old concerning her deliverance from the Assyrian, *If. 33, 22.* The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us ; Every word is Emphatical, and may well be applied to our present purpose.

¹²The Lord is our Judge, To him it is (may all poor Sinners say, to whom God may be pleased to grant Repentance unto Life throughout the World) wherein is that we stand or fall. A small thing

it is (Mr. Rebekon) that we should be judged by you, or of man's Judgment; the Lord who is our true Friend and Elder Brother is our Judge, and he will certainly take care of us that we shall not perish. It is true, a Judge must not be partial, he must give Sentence according to Law, otherwise he is not a Righteous Judge, well, let it be so. But

The Lord is our Law-giver, our Statute-maker, he hath the Law in his own Breast, he can mitigate it as he pleaseth, yea he can retract it, and bring in another Law in its stead more favourable to us; the Law of *Moses* with the Curse annexed to it shall not be the Rule of this Judgment to us, but the Christian Law, which is the Law of Faith. But what can a Law-giver do if he have not Power? there have been, we know, Law-givers in this World, such as *Numa Pompilius*, *Solon*, *Lycurgus*, *Osiris*, *Zamolxis*, and others, that have found their Laws to be of no force, for want of Power to establish them, the Law of the Sword utterly broke asunder the Sword of their Law. But

The Lord is our King, he it is that beareth the Sword, and he beareth it not in vain, is able to maintain his Law against all adverse Power and to overcome when he is judged, yea and able to defend all those that will at any time, upon the least intimation of his will, be subject unto him. For so it followeth,

He will save us; us a rebellious a stiff-necked and idolatrous People, he will save us, he is *sui juris*, his will is his Law, his Power is Absolute and Arbitrary, the Power that he manageth in this kind is for the good of his Redeemed, not for their Destruction: It is not said, as you say, he will damn us all, that were in our Sense Tyrannical, but, he will save us. Salvation is his peculiar Prerogative, the richest Jewel in his Diadem, this was the Song of

the Prophets of old, *David* sang it when he fled from *Jon. 2.* *Absalom, Absalom, salvation belongeth to the Lord*, *Psal. 3. 8.* the

Prophet *Jonah* sang it in the Belly of Hell, *Salvation is the Lord's*: It was the Song of the Apostles, the Grace of God bringeth Salvation, Christ is the Captain of our Salvation, the Author of Eternal Salvation, and it is the Song of Heaven, *Salvation to the Lord*, *Rev. 7.*

It is indeed (as an excellent Writer saith of it) the Argument of both the Testaments, the Staff and Supportation of Heaven and Earth, they would both sink, and all their joints be loyered, if the Salvation of the Lord were not; the Birds in the Air sing no other Note, the Beasts in the Field give no other Voice, than *Salvo Je-hova, Salvatio is the Lord's*, He will save us, unshunners of the Gentiles,

ties, in what dark Corners of the Earth soever we lie hid; us sinners in the visible Church of what sort soever we be though the most heinous, the most Obdurate, the most desperate Sinners in the World, whom the Devil hath carried Captive after him at his Will, yet if we will believe, though it be at the very last Exhalation of the Spirit, he will save us.

And even your Oracle Mr. Baxter hath, by your own Confession here, in effect said so much (as whom it will ^{pag. 24.}) become you to learn more Moderation in your judgment concerning this matter) even he, you say, hath laid, that Gods Mercies are offered to us in such a manner, that nothing is required of us but that we should accept them (meaning surely, that we should believe) without any thoughts of our own so much Unworthiness to hinder us, and keep us from it; that as his Promises are of Grace and Mercy, so likewise are they rich and great; that in truth they are made to those that believe, but also that Faith is a Gift of God, that he gives it as liberally, as he grants the Pardon of Sinners.

The Resultancy of the whole matter is this, he that is our God is the God of Salvation, he will save us from our sins, he will save us from the Wrath to come, he will save us from the World, he will save us from our selves, he will save us from the Devil, for he is the God of Salvations (so is the word of the Prophet rendred) whereas if your word of a general Damnation should stand, you would make him (a word not to be spoken without great Horror and Blasphemy) the God of Damnation: If all the Devils in Hell should Conspire together to put a dishonour upon the God of Heaven, could they imagine a greater?

Hitherto (Mr. Reflector) I have shewed you the weakness of your Collections from Scripture, those I mean which you have heaped together in the 5. and 6. Pages of your Book with the Corollary to the last of them in the 24. Page.

I should now say somewhat to the Types which you have fancied to relate to the number of the Elect and Reprobate, as the drowning all the World, except eight Persons at the universal Deluge, and the Land of Canaan, and the small number that entred into it, in comparison of those that did not, the Division of the Kingdom of Israel into two Parties, the Survey that you make of the whole World, &c.

But because I judge it more methodical to join your other Reflections from Scripture which you have in the 22. Pag. with those before-mentioned, I shall rather reflect upon them, and upon the Preface set before them, wherein I shall take the same course with

with you, as I have taken before. And thus you begin Page
 39. and I would not now do for the world what you do, but that
 you are now distinguisht from us, & we are not so much
 as in it now, which is the case. Now I will proceed
 directly to your question.

I would refer my self to the Judgment of any sober considering Person,
 what a vast and almost an infinite proportion in number one should find,
 if from Adams days down to ours, there should be a Comparison made
 of the summ Total of the Elect with that of those who are not Elect-
 ed: I believe that this proportion would be of one Person saved to a
 Million that is not, that is to say, that there is a Million of Repro-
 bates to one that shall be chosen, so as to be saved. Which is a dread-
 ful thing to think on, that the Lord Jesus Christ came only into the
 World to save one Man among an hundred Thousand, or rather a Mil-
 lion: 'Tis an Abyss that neither can nor ought to be sounded, &c.

Answer.

First you say, you would refer your self. It is well that you
 will at length speak plain English, and not fob us off with them
 and they, as you did before to make us believe you were not con-
 cern'd in the point. But you would refer your self, as much as to
 say, you would appeal to the judgment of any sober considering
 Person, as if you thought that any such would give judgment in your
 behalf, but what sober man is there in the World who doth not
 rather abhor your Opinion (I am sure I have discours'd several a-
 bout it, who do much condemn you) and look upon you, as the
 most daring man that ever set Pen to Paper? The holy Scripture
 tells us that God hath appointed a day wherein he will judge the
 World by that man whom he hath ordained, &c.

But is Mounseur *Lewis du Moulin* become that man? Stay, I be-
 steech you, till you be raised up from the Dead, for before that
 time we can have no assurance from Heaven that you shall be the Man.
 In the mean while talk no more so proudly of the summ Total of
 the Elect, so as to compare it with those whom you in your hasty
 pre-judging Spirit will not (forsooth) allow to be elected, which
 will certainly be accounted an Affront put upon the righteous Judge,
 yea and a charge upon him with want both of Faithfulness and wil-
 dom if he should not give sentence according to that total Summ
 which you have taken pains to call up.
 You consider not poor Worm from whom it is that you refer
 your self or make your appeal. You must therefore know, is is
 from

from Almighty God who hath determined this Case, before the World was, and hath kept it as a secret in his Power, far out of your reach, and it is from our Lord Jesus Christ, as if you Question'd the value of that Satisfaction which he hath given for the sin of the World, if so, how can you look to be interess'd in it?

You say next that you believe this proportion (upon such inquiry) would be of one Person saved to a Million that is not, that is to say, there is a Million of Reprobates to one that shall be chosen, so as to be saved.

Upon what Foundation, I pray, do you build your Faith? It is not upon the Foundation of the Apostles and Prophets, &c. But merely upon the Quicksands of your Imagination, and upon your shallow Observations that you make of the World in the several Ages of it. What you imagine in this case is not material, and as for your surveying the World to spend your Censure upon men, as you do, who was it that did put you into that Office? though you look upon the face of the whole World during some thousands of years (as your words are,) yea and should visite all the Families, (as you say) and all private Persons, but cannot find the truth of Religion, nor the Power of Godliness in them, may you therefore take upon you so precisely so determin'd of their final Estate? That is, without doubt, to be reserved to the judgment of the great day. For what think you; can this great Mystery of Mans Salvation be perfectly known by Observation, and their eternal Election point'd out to the view of the World, so that we may say (as a great many Phantasticks do say) Loe here is a Saint, and loe there is a Saint? Which not our Lord Himself told us Luk. 17, 20. *The Kingdom of God cometh not with observation*, that is, neither at his Appearance in the last day, nor at his Appearance in the Hearts of Men by his good Spirit in this day of Grace and Salvation, so as to be outwardly discerned,

Or can this Mystery be comprehended by the Discourse of Reason; when the Scripture (as I have prov'd) is silent in it, viz. with a reference to particular numbers, wherein nevertheless you take upon you to be very positive? affirming that there is a Million of Reprobates to one chosen to Salvation. A dreadful thing it is, you say, to think upon, and I say again, it is a horrid Blasphemy to speak it, which you are not afraid to write, viz. that the Lord Jesus Christ came only into the World, to save one Man among a hundred Thousand, or rather a Million! And though you say, it is an Abyss that neither can nor ought to be sounded yet will you dare to be diving into it, though you venture your Salvation upon it.

The Lord give you Grace to Repent of this your Boldness before it be too late.

Reflector.

If one durst to proceed upon this Subject farther than I have done, and or well weigh the words of St. Paul *Act. 14. 16.* That God in times past suffered all Nations to walk in their own ways; that is to say, he left them to perish in them, one might find that the proportion of the number of the Reprobate to that of the Elect, before the Advent of Jesus Christ, and before the Preaching of St. Peter had convened three thousand men, Is not the number, neither of a thousand nor of a ~~Million~~, but of Millions of Millions, to one Person that is saved.

Whereas you say if one durst to proceed upon this Subject farther than you have done, It seems thereby you doubt no man durst do so, and well you might, For I believe, no man, who hath had any knowledge in the Mystery of Salvation, would (if not out of fear of Gods Displeasure, yet for Humanities sake) proceed so far in it, as you have done.

The words of St. Paul which you quote out of *Act. 14. 16.* will not infer such a damnable Conclusion, as you have brought from them, if they be well weighed, as you should have done them; For first, albeit the Nations of old were suffered to walk in their own ways, i. e. without that clear Light to guide them, which now shineth in the time of the Gospel, yet doth it not follow that God so left them that they all might perish therein, that's a stretch of your own, and a false gloss that you put upon Gods Providence in his Government of the World.

2. What were those ways which they walked in? There is no necessity to interpret them the ways of sin, unless it be of their Idolatry: For there is no Question, but in many of those Nations, if not in all of them, there were allways some leading men, who were just, temperate, meek, innocent in their Lives, who did infuse Principles of Virtue into the minds of the common sort, without which they could not well live comfortably together; And I could name you some Divines of our Church in former times, Eminent for Holiness and Learning, who have to this purpose written of those Nations. Thus faith one Precepts of moral Conversation have been among Heathens as soundly delivered, and some as strictly observd, as if Moses had taught and lived amongst them:

them : Reprehensions likewise of all sorts of Vices, and Commendations of their contrary Virtues they have both wisely conceived, faithfully proved, and earnestly perswaded, and although they were ignorant of the Joys of Heaven, and the Torments of Hell, yet in their Gentile Learning they saw Reason sufficient that the Embracers of these contrary Qualities should be contrary-wise Rewarded.

Certainly (saith another) the Civil Virtuous Courses, and Comendable Actions of many Famous Renowned Pagans, such as *Pabritius*, *Aristides*, and the like were not *mala in se*, nor Sins, Depravations, or evil Acts in themselves, but good, as the Pearl is bred in the Sea, in a Shell-Fish, materially Water, but of Heavenly or Aereal Dew, and in Value and Accompt, for the Clearness, Smoothness or whatsoever condition it hath, rather resemblmeth and referreth unto Heaven, than to the Sea : So some Men Naturalists in the Sea of this World, have bred, nourished, fomented in them, by sweet Influx of Gods general Grace and Providence, those commendable Qualities and correspondent Actions, which in themselves simply are accepted of by God, do not displease him, are rewarded by him.

Notwithstanding all this thus far I consent unto you, if these excellent Moralities of the Heathens be not at some time or other cloathed either with an implicite or explicite Faith in Christ (as who knoweth but that they may ?) That being the Formality and Life of every work truly and Essentially Good, they are not so accepted of, as to be rewarded with Salvation and Eternal Life. For however they be specious among us here on Earth, it is the Image and Superscription of Christ upon them that makes them Current in Heaven. But seeing the Work of Faith whereby Christ comes to dwell in the Hearts of men may be secretly and suddenly wrought in them without the use of ordinary meaus, as appeareth by Examples out of Scripture, it may, and seeing it may be said of the People of those Nationsof old that were suffered to walk in their own ways, that they were not far from the Kingdom of God, such of them, I mean, of whom History reports that they did excell in good Works, why should you pronounce upon them so hard a Sentence as to say, God left them to perish in their Sins ? Why indeed ? but only because you are still for perishing, perishing upon the leal occasion that you can meet with, and to make sure of your general Damnation that it may fall upon your Millions of Millions, for so you now mouth it out, in comparison of one that shall be saved.

The Opinion of Justin Martyr (whom you asperse from your
Scotch

Scotch Author) of the Heathens partaking of a $\lambda\delta\mu\sigma$ (the Evangelists word of Christ) would have been more tolerable: The virtuous Qualities, saith he, and commendable Endowments of Heathens living after A^d 345 were Christian Ornaments and Cognisances of that House; For true Virtue is Christianity, That Continence, Temporance, Justice and Honesty, and the rest, they had by a Participation of that $\lambda\delta\mu\sigma$, which originally is from Christ, and which eminently and properly, though not by them understood, is Christ. Thus he; This without doubt soundeth better than your uncharitable judging. So likewise doth the Opinion of *Clemens Alexandrinus* (for whom you have some Favor) shew by his words (which I could relate if need were) what he thought of the Salvation of the Heathen, before Christ's Incarnation.

You might have added to these *Epiphanius* and St. *Chrysostome* who were as much of the same opinion as the former. These all do clearly speak of the ways that Heathens walked in before Christ came; And their words in this Case, which I could reckon up unto you, (but that for Brevities sake I omit them) are rather to be taken for Sound and Orthodox than yours which tend so directly to Destruction.

Reflector.

One might find that in the Posterity of Abraham, which God had chosen out of the general Damnation to be his Elect People, and his peculiar Treasure, there were scarce of five hundred or a Thousand Israeldites among them as Elect, faithful, and in whom there was no Guile. *Heb* 11:13. *Chrysostome* in his *Commentary on the Epistles to the Hebrews* p. 51. *Origen*. In his *Commentary on the Epistles to the Hebrews* p. 51. *Origen*. In his *Commentary on the Epistles to the Hebrews* p. 51. *Origen*.

Having driven the Heathen into Hell you now go on to spend your Censure upon the *Israel* of God, whom you say God had chosen out of the general Damnation to be his Elect People, &c. with whom you dealt as cruelly as you dealt with the former, affirming that scarce one of five hundred or a thousand of them was Elect, ed. &c. *Chrysostome* in his *Commentary on the Epistles to the Hebrews* p. 51. *Origen*.

And is not this also a bold Aspersion? Doth the Holy Ghost in Scripture set so high a Value upon that People, as to account these Gods peculiar Treasure (as you your self call them) his first Born, his Portion, his Inheritance, a holy Nation, with many other Titles of singular Favor and Honor that are given them, not only when he first took them to be his People, but after they had Re-

belled against him, solemnly protesting unto them that though he would make a full end of all Nations whither they were scattered, yet he would not make a full end of them? And doth not this people to this very day continue in the World to prove Gods Promise in this kind to be true? And will you thus judge and condemn them all to Hell except one in a Thousand?

'Tis true (you may say, as the whole World will say) they were a stubborn and stiff-necked People; and you may say that God hath for a time quite forsaken them; But to speak of them at the rate as you do, with a Reference to Gods Eternal Election, what's this but Intrude your self most presumptuously into the Secret of Gods Pavillion? Nor do you, it seems, thereby think it any Robbery to be equal with God, in that you take upon you to search and know the Hearts of Men, when you say there was scarce one among a Thousand of the Posterity of *Abraham* that was Faithful, and in whom there was no Guile. If these things be not to deprive God of his Honour, I know not what is. And if they be not a hinderance to that happy Restoration of the Jews which is expected by us, let the World judge. But you go on Mr. Reflector, to add greater Abominations, for thus you write.

Reflector.

I dare not make any further Advance in this matter, for fear lest I may be deceived in the Calculation, not in having made the number of the Reprobate too great, but because I have not made it great enough.

Answer.

You have already advanc'd notably against the Mercies of God, and the Merits of our Redeemer Jesus Christ. But now you say, you dare not make any farther advance in this matter. It is a good hearing that you are come to the end of your march. Alas man, what is it that frights you, that you are put to this *Nomplus*? Hath the Captain of your general Damnation met you, that you are in some danger to be hurried away by the Millions of Millions that you have listed under his Power? Or do you begin to Repent you of your daring in that you have done? I would it were so for the Truths sake, and for the Churches sake, and for your own Souls sake: No, but it is for fear you say, that you have been deceived in the Calculation, as doubtless you have been, and it were good for you to learn a better Art of Arithmetick in this Point, than hitherto you have learned.

But you are so far from that, that you fear you have not made the number of the Reprobate great enough. What will not Millions of Millions satisfie your cruel Mind? This is indeed somewhat to your purpose of a general Damnation; and what doth it signifie, but that you are ambitious to be the prime Feweller to the Prince of Darkness, to fill up his Tophet by throwing all the whole Race of Mankind into Hell-fire. Insomuch that he may now save himself the labour of walking about, seeking whom he may devour, for thou O merciless man, hast done his work for him. But what is it that hath put you upon this divellish Design? Some great matter will be expected from you.

As for all the observations which you or any man else have made of the State and Condition of the World from the Days of Adam down to these Days, all your scrutiny into the over-spreading Idolatry, and sinful Course of mens Lives in the several Ages of it, all of them I say, are in this case not worth a Rush; Yea all your Typical Prefigurations, which you here in your Pamphlet have fancied of the judgment to come, are of no Value; For if the time when this Judgment shall be, is unknown to all the Angels of Heaven; much les can the number of Gods Elect, taking it but comparatively as you do, be known to you (poor man) or any other whatsoever, neither can there be, without a daring desperate Presumption, any scrutiny made into it, so as to derogate from the Merits of our Merciful and Faithful high Priest Jesus Christ.

What then is it that you will pretend unto, which hath put you upon this pragmatical busying your self in that which is so much above your reach? You say you have your Warrant from Scripture-Evidence; For thus you write (meaning that this your determination must pass for current.)

Lo! To exhibit a little light upon them before I proceed to my Reflector.
Well now wee seee that I intended to make use of these Examples but for a small purpose, i.e. to shew howe ridiculous you are in your Presumption. Especially after all the Reflections I might make therupon, as are these.

First God saith by his Prophet Jeremiah, chap. 3.v.14. That he will take but one of a City, and two of a Family or Tribe, to bring them to Zion.

2. Of a hundred Sheep, he will leave ninety and nine of them to their wandrings.

3. Jesus Christ took along Journey to the City of Samaria, which was called Sychar, to Signalize the Conversion of one poor Samaritan Woman Joh. 4. 4. usque ad 27.

4. Presupposing that the Children of *Israel* were as great in number as the Sand on the Sea-shore, yet but a Remnant of them shall be saved, *κατάλειμμα*, Rom. 9. 27. If. 10. 22, 23.
5. The Lord had but very few names in *Sardis*, Rev. 3. 4.
6. Of the ten Lepers that were healed, there was but one that returned to give glory to God, Luk. 17.
7. In truth there is incomparably a far greater number of common Stones and Pebbles than there is of Diamonds, Saphirs and Pearls, and yet Jesus Christ doth only make use of these in the Building and Structure of his House.
8. Few persons find the way that leads to the Kingdom of Heaven, and Life Everlasting, strait is the Gate and narrow is the Way that leads thereunto, and few there that be find it.

Answer.

These (Mounseur) are your *Triarii*, else you would not have ushered them in with such a terrifying Preface, nor made them your last Reserve, ordering them in Rank and File so Paragraphically, (not like your former which were huddled up altogether in a heap) that so the more notice might be taken of them.

And now let all men that have any understanding in the holy Scripture give their opinion of this Reflector; Would any one but a Fool or a Madman lay so great a weight upon so sandy a Foundation, as this Octonary of Reflections seems even at first sight to be, and which, upon a serious perusal of them, cannot but be construed a miserable wresting of the Holy Oracles of God? Let us consider them here severally each one by it self, and in such words, as you render them.

First God saith by his Prophet *Jeremiah Chap. 3. v. 14.* That he will take but one of a City, and two of a Family, or Tribe, to bring them to Zion.

Here I must mind you by the way, that as you render the Sense of the Prophets words to another purpose than the Spirit of God intended them, so you word it otherwise than God spake it. God doth not say, *he will take but one of a City, and two of a Family, &c.* (your word (*But*) whereby you would hook in your sinister Opinion, will prove a Butt for Gods Anger against you) but thus saith God, *I will take you, one of a City, and two of a Family, that is (not as you would have it, of a Tribe, but) of a Country or Nation,* (for so the word *Family* is in Scripture sometimes used and must be so here) the true sense whereof is this; Gods calls upon his People

Israel

Ifrael when they had forsaken him to return unto him, and to encourage them, speaks words of Comfort and Kindness, *uti pater* ver. 12. *Return thou back-sliding Ifrael, and I will not cause mine Anger to fall upon you, for I am merciful, &c.* *Turn O back-sliding Children, for I am married unto you, and I will take you one of a City, &c.* o: as it is *Is. 27. 12.* *one by one, q. d.* Seeing I am joyned to you all in such a Contract, I will pick out and gather you all out of the several places and Countries into which you have been dispersed, that though there should be but some one only of you in a City, or some two only in a whole Country, yet they should not be neglected, but should be called out; or as the Lord speaks by the Prophet *Anos*, *Am. 9. 9.* *I will sift the house of Ifrael among all Nations, like as Corn is sifted in a Sieve, yet shall not the least Grain fall upon the Earth, or, be lost,* and I will bring you to *Sion*, or joyn you to my Church, whereof *Sion* is a Type, that so all *Ifrael* may be saved, *Rom. 11. 26.*

This being the genuine Sense of the place, how can it, with any serenity of Conscience be wrested to that, to which you apply it? If it be said, it is so interpreted by way of Allusion, I grant, by a Collusion it is; neither do Similitudes all men know, prove any thing at all *Argumentative*, only *Rhetorice*, they may be of some use sometimes, but not in this place.

Secondly, *Of a hundred Sheep God will leave ninety and nine of them to their wandrings*, *Mat. 18. 12.*

Rather he will leave them in a sure and safe Fold, or in a good Pasture. God commits his People, that is his Flock to his Pastors which he hath set in his Church, that they may be fed, so the charge was given to *Peter*, *feed my Sheep, feed my Lambs.* He doth not then leave them to their wandrings, if so, he would have no great cause to rejoice when he returns home with his stray sheep upon his Shoulders, sweating under his Burthen, where he feeth that during his Absence, all his flock are gone astray.

Thirdly, *Jesus Christ took a long Journey to the City of Samaria, which was called Sychar to Signalize the Conversion of one poor Samaritan Woman*, *Joh. 4. 4. to 27.*

A long Journey you call it? It was a Journey that he had been acquainted with before, for this is not the first time that he came into those parts, and he came you say to Signalize (a word of your Country (possibly) or of your own coyning) *the Conversion of one poor Samaritan Woman.* Whereas it appeareth not by all the Discourse that passed between him and the Woman, nor by the Report that she made of him to the men of *Sychar* that she was such a Convert,

vert, as you imagine; And if it were so, she was not the only Convert in that City, for it is said v. 41. *that many believed, because of his own words,* and the confession that they made of him was much more signal, than any thing we read of the Woman, how then did he come thither to convert that one Woman?

But let all be granted that you say of this matter, what is it to your purpose? even just nothing, it will signify rather against you, that he went thither to open the Treasures of Mercy and Grace to the poor despised Samaritans. Is this your Reflection then of any value?

4. *Presupposing that the Children of Israel were as great in number as the Sand on the Sea-shore, yet but a Remnant of them shall be saved, κατολειμμα, Rom. 9. 27.*

[Presupposing] and why so? Was not the same Promise made to Abraham Gen. 22. 17. *Totidem verbis?* and repeated again by the Apostle Heb. 11. 12? Why then should any man speak doubtfully in this Point? I confess, it is a proverbial form of Speech used commonly to signify an innumerable Multitude, *Judg. 7. 12. If. 48. 19.* but is it not clear hereby, that when any thing is mentioned in Scripture that may tend to the enlarging of Gods Mercy towards the World, it is by you but lightly regarded, (as it hath been noted before) whereas any thing that may but seemingly advance your general Damnation that must be stretched to the uttermost? So here an innumerable multitude that may signify the Elect of God (in some sense) is ushered in with a doubtful presupposing, as if the thing were uncertain.

Well, but this being so, what will follow thereupon? Nothing at all to serve the present Turn; for can any man infer from hence directly that not above one in a Million shall be saved eternally?

Admit that the Remnant of the Israelites who were delivered from the Sword of the Assyrian (which is the proper meaning of the Prophet in that place) were a Type of Gods Elect among that People to be saved by Christ (as some imagine) what's this to all the Elect of God all the World over? Yea and when the whole Nation of the Jewes is restored again to their former Glory (as there is no doubt but they shall be) it may as well be concluded to be a Type of universal Redemption, (which the Arminians will be ready to catch at, so that then there shall be no κατολειμμα (as your word is) or rather no κατολειμμα, no Reliquia, but all the whole Race of Mankind shall be saved, which is an opinion not to be warranted by the word of God.

5. Christ had but very few names in Sardis, Rev. 3. 4. Ergo. A most Incongruous Ergo must this be accounted by all men, but it is of the same kind as the rest are; and therefore there need no more be said unto it, but only to fix a mark singular upon it, unless we may say, you wrest the Scripture from the right understanding to a Reprobate Sense.

6. Of the ten Lepers that were healed, there was but one that returned to give Glory to God.

From hence if any thing may be gathered in reference to Eternal Salvation, it may be said (which nevertheless must not be said) that there shall be a Decimation of all Mankind at the last day, one amongst ten to be saved, or rather it may be you would have it there shall be then a Centuriation of Millions of men, that shall then be culled out for Salvation which will amount to your reckoning, but that you reckon, as we say, without Book. i.e. without the Records which are laid up in Archivis, far out of your reach.

7. There is incomparably a far greater number of common Stones and Pebbles than there is of Diamonds, Saphirs, and Pearls: And yet Jesus Christ makes use only of such as these in the Building and Structure of his house.

Grant all that you here say, viz. that Jesus Christ makes use only of Precious Stones for the Building of his House, yet what stone is there layd, which is not of his own squaring, framing, polifhing, yea of his Creation? And surely, since he will have his house of a large Extent, we may believe he will create materials answerable thereto, for Number as well as for Quality: Yea and rather than fail he will take them immediately out of the Quarry of corrupt Nature into his own hands, to fit and smooth them for his purpose: of Pebbles and common stones he can make them Agates, Saphirs, Carbuncles, and what not?

8. Few Persons find the way that leadeth to the Kingdom of Heaven and Life Everlasting, strait is the Gate and narrow is the Way that leads thereto, and few there be that find it.

This, we may believe, you make the main Pillar of your Building. But this Pillar is already removed, and set in its right place; The removal whereof hath made your whole Building to shake, for when your Scripture-Evidence (so you call it in your Title-Page) hath proved to be invalid as to your purpose, your Argument that there follows is but as a Spellum to fright inconsiderate people, or as a single simple Cypher, signifying nothing.

Behold here (good Readers) what strong and nervous Arguments the

the Reflector hath used to maintain the Doctrine of his general Damnation , and how easily , as he would make us believe they do enervate and weaken all that may be said against it . Who will not now rather think that the man hath been given up to a spiritual Blindness , not being able to discern that Truth and Reason , which are so clear against him ? *contraria juxta se posita magis illucescent.*

The Triarii being thus routed , and the Commander having advanc'd yet farther with a Party of the same Spirit , forcing the holy Scripture to wait upon him in his Salleys against the Gospel of our Saviour ; We are now to see whether the other Weapons of his , surreptitiously taken out of that Sacred and Celestial *Armarium* , be well managed by him , and what Edge they carry in them to do him Service , or rather disservice to Christ and his Church . These are they that are produced in the 10th. and 11th. Pages of his Book , where he thus flattereth .

Of ten Thousand to whom that Holy God-Man Jesus Preached , hardly will you be able to prove , or substantially find any thing to ground your Belief that a hundred of them were Converted , whereof the greatest part i thought that Jesus Christ was come into the World , not to establish a spiritual Kingdom in it , made up of Saints and faithful Souls , but to erect an earthly Empire , and to set up Tabernacles in it .

Answer. The Reflector will not be satisfied with this Answer .

First , for the reckoning that is here made of the ten Thousand to whom Christ preached , concerning whom I will not contend , only it may be demanded why such a scant number should be set of them ? Was not Christ (as he is called *Rom. 15. 8.*) *The Minister of the Circumcision* , that is , of the whole Jewish Nation ? And did he not Preach to others that were not Jewes ? For he was *Medium propheticus* , the Messenger of the great Counsele (as the Septuagint Render that written of him , *Eph. 9. 6.*) and doth it not hereby appear that the Reflector writes at Random , as his fancy only leads him without any warrant ? for there is not the least tittle in Scripture of the ten Thousand that Christ came to Preach unto .

Neither will I much contend about the term that the Reflector here puts upon our Lord calling him *God-Man* . Our Lord Jesus Christ

Christ is indeed God and Man, but is this term, God-Man, according to the form of sound Words? 'Tis true, Christ is often called Θεός· by Human Writers, but never so in holy Scripture; And though the Greek bears it well enough, yet the Idiom of our Language will not, whereupon we are forced in that case to use a *Periphrasis*, and to say God and Man. Why then should this Reflector make use of such an uncouth Word when he speaks of our most Holy and Righteous Lord which neither the Scripture nor our Language will allow him? only because as he differs from men that are Rational in his opinion, so he doth, I say again, take up a form of Speech, like the Quakers, differing from all other men.

But though this holy Man of God, or rather this Θεός· God and Man did Preach and Speak so as never man spake, yet we are told here that hardly shall we be able to prove or substantially find any thing to ground our Belief that a hundred of them were converted, &c. What then was there any failing in the Doctrine which he Preached, or in the Spirit wherewith he spake? Far be from us any such Blasphemy. The work which the Father had sent him to do he perfectly fulfilled it: But it was not all to be finished during the time of his Ministrations, some things were to be done by him while he was in the state of his Humiliation, and some things after he came into the state of his Exaltation.

The perfect Conversion of sinners from Ignorance to the true Knowledge of the Gospel, and from Unbelief to a full Confidence or Assurance of Faith was not (as it is the work of Gods free Grace) to be consummated by Christ until he was Ascended into Heaven, and set at the right Hand of his Father, for then and not before, wasthe Holy Ghost to be sent for that very end and purpose amongst many other.

Which powerful Act of the Spirit was first Wrought upon the Apostles that they might be instructed more fully to the Kingdom of God. For even they, during the time that they were with Christ, and were Witnesses of what he did and taught, were very defective both in Faith and Life. In faith, about the Death and Resurrection of Christ, and about a temporal Kingdom which was their Error as it was of the rest of the Jews. In Life, when they were too full of Revenge in drawing the Sword, as Peter, or for calling down fire from Heaven upon the Samaritans, as James and John, Luk 9. 54. It was the Spirit after the Resurrection and Glorification of Christ that was to bring all things to their Remembrance whatsoever he had said unto them. It was the Spirit which should then lead

lead them into all Truth. It was the Spirit which, after Christ was Glorified, made them clearly to understand the Prophecies which went before of him. Thus it is said, Job. 12. 16. *These things understood not his Disciples at the first, but when Christ was Glorified, &c.*

It was the Spirit which should adapt and fit them for the great Work of Converting the World, which otherwise they could never have been able to bring to pass. And as it began thus with the Apostles, so did this Grace extend unto others in the same manner (*secundum modum Recipientium*) thus testifieth the Evangelist Job. 7. 39. *This spake he of the Spirit which they that believe on him should Receive, for the Holy Ghost was not yet given, because Jesus was not yet Glorified.*

These things considered we may see some cause why there were not many Converted by the Preaching of Jesus Christ. Yet cannot a Conclusion be gathered from thence that there were but few then of Gods Elect among that People, unless we will exclude the Apostles, or at least other the Disciples of Christ from eternal Salvation, who had also their failings both in Faith and Obedience because the Holy Ghost was not then given.

Reflector.

Jesus Christ saith that his Flock is small, that there are but few Persons that enter into the Kingdom of Heaven, that when he shall come again upon the Earth, he shall not find Faith in it, that all the world shall run after the Beast; That the number of the Elect is very little in comparison of those that are called, and consequently that the number of the called is infinitely less than that of those who are not called, and that know not what the Christian Religion is.

Answer.

We had best beware what we say of our Lord Jesus Christ at any time so as to tell the World, Jesus Christ saith, when he hath not spoken it, for fear lest that Rebuke fall upon us which fell upon the Prophets of old, behold I am against you that smooth your Tongues, and say, he saith.

Let these Scriptures be searched which are heaped together, and it will evidently appear they say no such thing as you say of them. First, when Christ calls his Flock little flock, he speaks not of the Elect of God all the World over, as you imagine, that would be con-

trary to the Holy Scripture, which in several places speaks of them as of a great multitude : But it is certain he speaks it only of his Apostles who were his peculiar care above all others : as is plainly to be seen in my Antidote.

2. Christ never said that there are but few Persons that enter into the Kingdom of Heaven. But speaking of the narrow Way that leadeth to Life, he saith, few there be that find it, meaning probably few there be of the Jewish Nation at that time that were so wise as they should be to find it. For so the word *few*, *scōnū* signifies, *sagaciter deprehendo* as it is written at large in the aforesaid Antidote.

3. Christ saith not, as you say, when he shall come again upon the Earth, he shall not find faith in it. The words that you harp upon in this particular (though jarringly) are those in Luk. 18. 8. *When the Son of man cometh shall he find Faith on the Earth?* And now consider how great a difference there is between your words, and the words of our Saviour. First, he saith not when he shall come again upon the Earth. For the Earth, where is it at that time? St. Peter tells us, *the Earth and the Works that are therein shall then be burnt up* 2 Pet. 3. 10. *But his coming shall be in a Cloud with Power and great Glory,* Luke 21. 27. so say the Evangelists, and the Psalmist saith, *he makes the Clouds his Chariot,* P'al. 104. 3. such a Chariot it was that carried him into Heaven, and such a Chariot it must be, on which he will Ride, when he cometh again, (so the Angels tell the Apostles Act. 1, 11.) But that will not be to the Earth, the Wheels of his Chariot will not strike so low, St. Paul who knew better than any man the way to the third Heaven, and the way back again, he I say sheweth the utmost extent of his Stage which will be at that time, viz. the air, for thus he writeth *The 7. + 17. Then we which are alive and remain shall be caught up together with the Angels in the Clouds, to meet the Lord in the Air, &c.*

To speak therefore of Christs coming again upon the Earth what is it, but a Dream? 2. He saith not, as you say, he shall not find faith upon the Earth, but only by way of Interrogation thus, Shall he find Faith, &c? between which sayings there is some difference. But 3. There is a great Error that followeth which hath deceived many, and you among the rest, who have rendered the word of our Saviour here, as if he meant that all the whole Christian Profession should be utterly then Banished out of the World by a general Apostacy and Defection from the Faith; This I say is a great Error that hath gone about the World, and you it seems are willing somewhat to revive it: But this is not the meaning of our Saviour, for then would the Church be quite dissolved, and

and how then should his Promise be fulfilled, viz. that he would be with his People to the end of the World? Can Christ be with his Church to the end of the World, and yet find no Faith in it at all? You'll say, he means but little faith, or but few that have faith; and I say he means no such matter, but that it is to be doubted whether he shall find any Faith, meaning any Jewish Christians in the Land of *Judea* when he comes to ludge the persecuting Jewes that were in that Land:

For so the word ἐν της γῆς is to be understood, *Rev. 1. 7.*

viz. for this Land of *Judea*, not for all the Earth as it hath been taken (as οὐλαῖ τῆς γῆς Tribes of *Israel*) which word of our Saviour came to pass at that time when *Jerusalem* was destroyed as it is observed by *Eusebius*. The People of the Church in *Jerusalem*, that is, the Christians there, according to an Oracle delivered by Revelation to some honest Men among them, commanding them to go over *Jordan* to a City called *Pella*, did all remove thither, and left *Jerusalem* without any Christians in it at their Destruction: Which clearly fulfilled the Prophetic of our Saviour, when the Son of man cometh shall he find faith in this Land? that is, the Land of *Judea*.

In the next place you lead us to one of St. *John's* Visions and Revelations: But neither doth Jesus Christ, nor his Angel, nor his Servant *John* say as you say that all the World shall run after the Beast. The words in the place that is here fixed upon are in the original οἱ οἱ γῆ, which are not to be taken for all the World in your Sense, but for the whole Land or Region where the Roman Idolatry was set up. Neither do the following words, viz. ἀθεμάτει ὄπιστος signify a running or wand'ring after the Beast, but a wond'ring behind or after it, which implies their great Veneration of that Idol-Worship: Which is further exprest by their saying, *who is like unto the Beast? who can fight with him*, that is, who is able to oppose this Idol-Worship, or resist the Power by which it is upheld? *Rev. 13. 4.* And what Idol-Worship was this, but that which was profest in the Capitol at *Rome* by the Inhabitants of that City while it was Heathenish? See Dr. *Hammond* in his Paraphrase upon this matter and his Annotations.

This (very probably) is the right sense of the Spirit of God in those words ἀθεμάτει οἱ οἱ γῆ ὄπιστος. That Exposition of them therefore which you give, and not only you, but some other Expositors that have of late taken upon them to make their Revelations of the *Revelation*, *Mr. Brightman*, &c. rendering the said words as you do, viz. that the

whole

whole World shall run after the Beast, meaning the Pope and his Idolatrous Worship, cannot be good; muchwhat like unto that which hath been gathered falsely from this Book of the *Revelation*, viz. that the People are they, that must pull down Antichrist, whilst Kings espouse his cause, than which nothing can be more effectual and direct (saith Dr. *Hammond*) towards the raising and fomenting of Commotions in the World; which is certainly contrary to the Doctrine of the Gospel.

But let me now here demand of all those that have been of your mind, what is all this to your purpose? surely nothing. Yet, if it were so, as you seem to say, that there shall be a general Defection, or falling away to Romish Idolatry, so that all Nations and People in the World shall run after the Beast, will it necessarily follow that God from everlasting decreed that not above one in a Million of Millions shall ever be saved? Cannot a true faith be wrought in the Hearts of Idolatrous People before they depart out of this World? is any thing too hard for God? It is no novelty, for the Spirit of God to work such a Conversion secretly, suddenly, in a way unknown to the World, and to deliver People at the very last moment of their Lives out of the Snare of Satan, as Brands pluckt out of the Burning. And do not you tell us even the very same thing in the 29. Page of your Book that Jesus Christ will save those that have truly Repented, though even at the last Period of their Lives?

Such gracious Acts of Gods infinite Goodness have been done upon those that seemed to be as Castaways in the Eye of the World, and doubtless may be done again. Gods Arm is not shortened, nor his Bowels less yearning towards his poor Creatures that are ready to perish in their Sins, through the malice of Hell, which hath originally brought them into that wretched Condition. But of these things enough hath been written in the aforesaid Antidote, no need therefore here to write of them again.

As for that which is here added about the number of the Elect in comparison of those that are called, enough also hath been said thereof in the Antidote aforesaid.

These are the Scripture-Evidences which the Reflector hath produced to maintain the dreadful Doctrine of a general Damnation. All which the wise and pious Reader will now see to be far short of proving that which is so stoutly affirmed in the Title-Page of his Book of Reflections, viz. That not one of a hundred Thousand, (nay probably not one in a Million) from Adam down to our times shall be saved. Or as the said opinion is stretched in the 21st Page

of the said Book, *viz.* the proportion of the number of the Reprobate to that of the Elect, before the Advent of Jesus Christ and before the Preaching of St. Peter had Converted three thousand men, is not the number, neither of a Thousand, nor of a Million, but of Millions of Millions to one Person that is saved.

There yet remains one Reflection more which will require some animadversion upon it, that is, the *Idea* or Character (as the Reflector calleth it) of the Children of God, made by himself in setting a multitude of Marks and Signs upon them, without which, he saith, they cannot be saved, all which he makes the essential and constituent Parts belonging to every true Christian. And from thence he imagined, that his opinion of the general Damnation is concluded to be a certain truth, because they are not all to be found in one man amongst a Million.

But festina lente (as we say) for haste makes waste, are these all, being about thirty of them, to be found together in one man? I believe, without any breach of Charity, they were not all to be found in himself that so compiled them? else he would never have been so uncharitable, nor so unrighteous, as he was, in his passionate raging Heats against the Church of *England*, nor, in accusing several of the most Eminent Champions of the Gospel in it against the Superstitions of *Rome*, laying to their charge things which they knew not, as that they leaned to Popery, and had made their advances towards *Rome*, wherein, by his own Confession upon his Death-bed, he thought they were not guilty, wishing that his Soul might be with their Souls whom he had so much and unjustly defamed, but let that go.

This I may say boldly, to glean the holy Scripture, raking together several Duties of Piety, Charity, Righteousness, &c. required in it, and to annex unto them such a terrible Threatning as this, *viz.* without them there can be no Salvation, this cannot agree with the Spirit of the Gospel: Had it been said, without Faith and Repentance no man can be saved, I for my part would readily have subscribed thereto. But as that Legislator had stated the Case, designedly to give some corroboration to his unevangelical Opinion, he seemed to me to be as one sent from *Moses* with two new Decades of Laws, more dreadful than the Decalogue proclaimed on Mount *Sinai*.

For, as for the Violation of that Decalogue we hear a comfortable sound, Jesus Christ the Righteous is the Propitiatory (*1 Job. 2.*) meaning doubtless that such a Violation shall, upon true Repentance-

pentance, be so hidden by Christ, that it shall never appear in Judgment for Condemnation to any that believe (for in those words the Holy Evangelist alludeth to the Mercy-Seat which covered the Ark of the Covenant from the sight of God, (where the Tables of that Law lay) But for the Violation of these Laws which come out of *Sion* (as being written in the New Testament) there is no Propitiation : for where there is a failing in these, we are told there can be no Salvation.

But let us consider the matter a little better. It were an excellent thing indeed, and as it were a Heaven upon Earth to have such a Characterism upon us while we live in this present evil World, and let us on Gods name pres' toward it as the Apostles word is, *Phil. 3.* that if by any means we may attain (not only to the *A&v&ex&on*, to which all Mankind shall attain but) to the *i&s&g&y&d&on*, that's the word, the glorious Resurrection of the Dead; Let us be spiritually minded (for for so the Reflector Charactrifeth the Elect of God) which is, so to know the things of the Spirit, as to believe them; so to believe them as to affect them and esteem them, so to esteem them, as to seek them, so to seek them, as to seek them in the first place, let us abstain from carnal and worldly Lusts, let our Thoughts and Meditations be more set upon God than the World, let us live Soberly and Righteously and Holily in this present evil World, &c. Nevertheless if in these or the like any of us shall come short of the Glory of God, or of the Glory from God, meaning Gods Acceptance and Approbation (as it must be confessed with the Apostle in many things we offend all, and too many offend in all) we are comforted from the Evangelist, we have an Advocate with the Father Jesus Christ the Righteous, &c. 1. *Job. 2. 1.*

Having yielded thus much in this Point, let me now Expostulate a little with the Disciples of this Reflector concerning these things; Is it agreeable with the Sense and Scope of the Gospel of our Saviour to multiply signal Demonstrations of Gods elect Children, by imposing Duties upon them, as if they were all exactly to be performed without any the least digression from the Rule, and without making any mention at all either of Gods Grace assisting and enabling thereto, or of Gods Mercy by Christ in pardoning the transgression of them, adding only the Condemnation (as the Reflector hath done) that shall fall upon those, in whom those marks are not to be found? What Thunder and Lightning from *Sinai* could be more dreadful? could anything be said or written more consonant to the Government of Works? Upon this account I confess the Doctrine of general Damnation may prove to be according to the usual

ficial laying, as true as Gospel : but what then will become of the Covenant of Grace ; and consequently of the comfortable Doctrine of Salvation ? will it not by this means be utterly annulled, and made of no Effect.

¶ 2. What did the Reflector mean, when he said that in our days we can meet but few that labour to take the Kingdom of Heaven by Violence ? What, but that he would catch at any thing that would but seem to hold up his Opinion of the small number of persons that shall be saved.

¶ For I demand, is the Kingdom of Heaven in these days to suffer violence, and do the violent take it by force according to Christ's meaning when he spake those words, Mat. 11.12. Certainly if that be a good Exposition which I have read an Interpreter one of a Thousand hath given of them, viz. that the multitude and meaner Crowd of the Jews who had heard John's Preaching came and submitted themselves to the Rules of the Gospel, together with the Publicans and Sinners, who were all lookt upon by the Jews, as those that were accursed, and had no right to the *Messias*, and so were accounted as violent Persons, Invaders and Intruders upon those Priviledges which they imagined did peculiarly belong unto them. If this, I say, be the true and genuine Sense of those words, as in all likelihood it is, how can they be so stretcht, as they are wont to be to such an use and purpose as is commonly made of them ?

I deny not but we may therehence obliquely infer that a holy Zeal in the Service of our God is good and commendable that we are to strive to enter in at the strait Gate, to fight the good fight of Faith, &c. But to argue from thence that few in these days do take the Kingdom of Heaven by Violence, therefore few shall be saved, is not to be endured, being both Ατοπον and Αλογιαν absurd, and Irrational.

¶ 3. That the Reflector did take his marks amiss, for the greatest number of them, and that they are defective in sundry particulars, as Coincidence, Tautology, vain Repetitions, Contradictions, Misinterpretations of holy Scripture, &c. may be easily proved if we should insist particularly upon them. Some of them shall be here produced to that purpose, to give an essay of the test, v.g. It is said the Elect of God are to be regenerated, and that they are passed from the state of Nature into a state of Grace: And what difference is there between these two ? are they not both one and the same ? And how often is this repeated by the Reflector ? It is the common Crambe in his Book, *ad nauseam usque*. Though Regeneration be much talkt

talkt of, yet is it but little understood. True, the Power of it is to be evidenced in the course of our Lives. But the first working of it is (without doubt) in our Baptism, wherein, as our Church Liturgy teacheth us, *we are made Members of Christ, the Children of God, and Inheritors of the Kingdom of Heaven*: And what doth this signify, but that we have then passed from the state of Nature into the state of Grace? Hence it is that the Minister, after we have been Baptised, pronounceth openly before the whole Congregation, that we are then regenerated and grafted into the Body of Christ's Church. And the Church likewise there declarereth it to be certain by Gods word that Children which are Baptised, dying before they commit any actual sin, are undoubtedly saved. All which do agree with the Apostles Rules, Rom. 6. 3. Gal. 3. 27. &c.

If then we are Regenerated in our Baptism, and are thereupon changed from the state of Nature into the state of Grace, and it be granted that those are the marks of the Children of God and of the Members of Christ, can any man pass a definitive Sentence upon us that we belong not to the number of Gods Elect?

I know and acknowledge there is some difference between an External Profession of Religion which we take upon us in our Baptism by Water, and between a Practical Conformity to the Rules of the Gospel and the Example of Christ, which Conformity is the Effect of our latter Baptism by fire, and which will be visible in the course of our Lives: But even this is not limited to any certain time; for the work of Regeneration is never at an end whilst we live in this World, it is indeed somewhat like to the ineffable Generation of the Son of God which never ceaseth, being, as the Schoolmen speak of it, *Actus continuans ad Eternum*, of the same size with Eternity, a permanent and everlasting Generation, so our New-Birth or Regeneration is not a transient Act, but a permanent and continued Act, an Act which is still in being all the days of our Lives. To this purpose I have heard a most Learned Divite, Dr. Collins by name who was at my time Prorost of Kings College in Cambridge and Regius Professor of Divinity in that University deliver his Judgment at a Publick Commencement there, in these words, *Quoniam Renati sumus, we are every day Regenerated*. Which being so, what judgment can any make by the work of Regeneration in us, of our eternal Election, so as positively to determine such an one is Regenerated therefore he shall be saved, and such a one is not Regenerated, therefore he shall be damned? The holy Apostle would that we judge nothing before the time. It will be said, may we not then judge of them, as we find them?

if.

If they live Righteously, Soberly and Holily, so far as can be discerned by men, may we not say so of them ? yea without doubt, if we go no further in our judging : But to judge of Gods eternal election thereby, what is it, but to anticipate Gods Judgment (as it hath been said before) It is to intrude our selves into the secret of Gods Pavilion, it is to invade Gods prerogative, it is an Arrogancy God will never endure. Yet is this a part of that course which according to the Refectors arguing we are to take in determining of the number of Gods Elect.

Another of his marks is to live in the Joys of the Holy Ghost, possessing a peaceable serenity of mind, and an undisturbed Quiet of Soul, without which it is concluded no man can be saved. And this is again repeated in the same words. Religion consists in a continual Serenity of Joy, Peace of Soul, Tranquillity of Mind. But what then will become of a broken Heart, of a wounded Spirit, what ? The Prophet David who knew better the Mind of the Almighty and Merciful God, will tell such for their comfort, they are Gods Sacrifices, which he will not despise, what account forever they be made of among uncharitable Men.

It were too much to follow the Track of all the Reflections which hath been made of this matter. I think I have pursued the chief of them with a tolerable Reverberation, only before I conclude, I can not but protest against the strange and vehement Assertion that are used in the carrying on of this pernicious Doctrine. It is said to be as great a Truth as any can be in the World, viz. that there is no Salvation but among Christians, and that the greatest number of the Elect is amongst the Reformed, &c. But can a man with any serenity of Soul and Conscience speak thus confidently of Gods secret Counsels and Decrees ? And what a bold and daring Affront as this which is put upon divine Truth, to affirm that this Opinion of the small number of Gods Elect, so limited as is here set down, is a great a Truth as any can be in the World ? O blouw be Dant O, bo

Surely that which was once unjustly laid upon a Pious and Reverend Prelate of our Church by some Ministers in and about London may most justly be here applied, viz. Is this as great a Truth as any can be in the World ? what is it not a more certain Testimony there is a God ? Is it not a more certain Truth that Jesus Christ is God and man ? Is it not a more certain Truth that Christ is the only Saviour of the World ? As great a Truth as any can be in the World ? Must this then be an Article of our Creed, the Corner-Stone of our Religion, must this be of necessity to Salvation ? No greater Truth than this, which is no Truth at all ? O that men should not only for-

get themselves, but God also, and in their Zeal for their own vanities, utter words bordering upon Blasphemy.

I cannot likewise but protest against that which is written Page. 23. where complaining of the neglect of Piety in this Age, which is too true, and a thing much to be lamented, it is said that many masters of Families, otherwise Sober, Civil, True, Honest, Upright Dealers, and good Friends have wholly neglected Family-Duties, &c. God forbid that I or any man should speak or write a word against the Religious Exercises of good Christians in private! that is, and shall I hope be ever far from me, let them still be continued in their due order, provided that the publick service of God, as it is now in use among us here in this Church and Nation, be not thereby slighted and brought into Contempt, as it hath been in many places, especially in populous Cities and Towns: Nay it were much better that the Family-Duties were wholly omitted, than the publick Worship of God in our Churches and Congregations should be despised.

The Church certainly hath taken great care for her Children in this matter, appointing a method to be commonly used in the Service of God twice a day throughout the year morning and evening, commanding the Holy Scripture to be read so daily, that the Old Testament shall be read once every year, and the New Testament thrice. And were it so that the Church-Liturgy were exactly observed in every Church throughout the Nation, Ministers and People heartily joyning together, as the Common-Prayer-Book doth appoint; what a Nation should we be of holy Zealots for Gods Glory? Glory would then certainly dwell in our Land, and never till then? Jesus Christ would be in his Throne amongst us, and God would delight in us as his peculiar People. Then should we not need to fear the Encroachments of Popery upon us any more, if we had once this unanimity and uniformity settled among us in the daily service of our God, O that God would be pleased yet to open the Eyes of the People of this Nation, both high and low, to see and understand this one needful thing, that will above all things else bring Peace unto us, and establish us.

Let Family-Duties I say again be performed in their due time, place and order; but let them yield the precedence to the publick, which of late years they have not done, the greater is our sin: Yea though the private Piety and Zeal, I mean that which is according to knowledge, hath been the Fruis and Offspring of the publick Service of our God, yet through the Malice of the Devil it hath come to pass that the old word is verified in our Land, *Etsa devoravit M-
atrem.*

from the Mother which under God gave a Being to the Daughter is devoured most viperously by her own Issue, and the Daughter is perked up in her stead. And though a spurious Brood of Errors doth commonly spring from her, yet will she pretend that all saving Truth is confined to her private Conventicles. Let this then be done and there will be no need to complain any more of the omission of Family-Duties. Nor let any be scandalized at that which is here written in the behalf of our Book of Common-Prayer, but for *Lewis du Moulin's* sake let men have better Thoughts of it who while he was in his Health and Jollity did possibly joyn with others in a prejudice against it, but when he saw Death the Sergeant of Heaven ready to lead him before Gods Tribunal, he then was of another mind, to which purpose somewhat shall be here related of that which is published of him by a good hand when he lay dying.

Doctor Du Moulin having sent to the Reverend Dr. *Patrick Dean of Peterborough* to desire a Visit from him, being of his Parish, the Dean immediately upon the Evening of the same day went unto him, and was Entertained with many Expressions of great Affection to him, and high Esteem of him, when after some comfortable words spoken to the sick man, he endeavoured with meekness to convince him of his great Offence against the Church of *England*, which he had wronged Intolerably to the great Gratification of its Enemies, at such a time when all sober Men should be its Friends, and without any real Cause for such imputations as he had charged upon it, Whereupon Dr. *Du Moulin* replyed somewhat, needless here to be repeated, but yielded thus far, as to say, well Doctor, pray to God to pardon me all my Sins, especially my want of Charity.

Accordingly the Dean kneeled down by his Bed-side and began with the Lords Prayer, so proceeding to the other Prayers, which are appointed by the Order in the Common Prayer-Book for the Visitation of the sick, in all which the sick man joyned with lifting up his hands often, and other Expressions of Devotion, Especially at that passage (in the Prayer, when there appears small hope of Recovery) *Give him unfeigned Repentance for all the Errors of his Life past, &c.* He gave more than ordinary signs of his fervent Desire, and when the Dean had done he gave him most hearty thanks, and renewed his Expressions of extraordinary Affection to him and esteem of him.

A little after, the Dean coming to see him again, he was so affected with his Kindness in giving him a new Visit, that he said,

Will you come again Sir? O how charitable are you! This is indeed a return me good for evil.

And after some discourse with him, desired him to Pray with him again, for your Prayers, said he, were very comfortable to me the last time. And accordingly he did, in the same form of words he had used before; With which he was so much affected, that when the Dean had solemnly commanded him to Gods Blessing, in that excellent Form; *Unto Gods gracious Mercy and Protection we commit thee, the Lord bles^s thee and keep thee, &c.* he laid hold upon his hand (which he held up over him) and kissed it with an unusual Passion.

Such an Example as this, one would think should incline People who are apt to speak evil of that excellent Form of Prayer prescribed by the Church in that Book, and of the whole Method of Divine Service in it, to be much humbled before God for their depraving it, and to make better use of it, than hitherto they have done, by making it their daily Rule for the ordering of their publick and Family-Duties and Devotions with Reverence and godly fear.

The last thing that I shall here take notice of is that which is added toward the close of these Reflections, viz., a plain contradiction of them, and which overthroweth all that is before written of the general Damnation, in these words, They that find there is nothing but Wickedness in them, and Death by sin, and that they have only the name of Christians, and have denied the Power of Godliness, and that they deserve for ever to be cast out of the presence of the Almighty, may have hope; for even in that miserable and much to be pitied Estate God Counsels the sinner to make use of the Remedy that he offers him, and to touch the Scepter of Grace which is extended to him, which will infallibly work the Salvation of the Soul; for God's ways are not like to man's, nor are his Thoughts like to those of fiaful flesh, his Ways and Thoughts are inconceivable, the height and depth of them immeasurable towards sinners that Repent: where by the ways of God you are to understand those of his Mercies and not those of his Knowledge and Wisdom.

This I must say sounds well, and I wish that all the rest that is written in that Book of Reflections had agreed thereto, but there is as much difference between this and them as there is between the Colours of White and Black. I have been willing to add this in this close, that if ever it should happen these Papers may come into the Hands of any Disconsolate Soul, it may tell that here born from the Reflector and my self which may bring some comfort unto it.

REMEMBER

Up to now we have been able to get the following models of our Deltagard Series:

Remember the words of our Lord Jesus Christ, which he spake at his last Supper, viz.

This is my Body.

IT is much to be lamented that there have been so long a time perverse Disputings and uncharitable Dissentions about these words among those who are or should be partakers of the same Precious Faith, when if they were understood aright, it might well be presumed, that instead of Animosities and fiery Persecutions which have too much abounded, a sweet Peace and Brotherly Accordance had ere this time happily overspread the Christian World, to the Adorning of the Doctrine of God our Saviour, even among those that are without.

It is not too late yet for us to use our utmost endeavour towards the making up of this Peace, I say not, by affording any Connivence to Error, but, by rendering an Interpretation (reasonable) to the Judgment of all men^s of these words, which may possibly be of great furtherance unto us. And if my poor Judgment may be of any Value, I think (after fifty years Employment that I have had in the work of the Ministry) that such a sense may be given of them, which, though it be not to be found in the common Road of Expositors, yet may lead all sorts of People of what persuasion soever they be (if they be not possessed with a Spirit of Contradiction) to the nearest way of a right Understanding, the meaning of our Saviour in them, and consequently to a more peaceable and christian-like Living together in the World; and loving one another than hath been among us in former times.

True it is, Satan hath prevailed mightily in this his Master-piece of Mischief, to sow Discord and Variance about that very thing, which our Lord Jesus Christ, the Prince of Peace, hath ordained to be a means to unite his People together in Love. Surely we cannot but be sensible of it; O that we would all unanimously agree to counter-work this our grand Enemy, by a holy endeavour after Unity,

Unity, in consenting to the truth of these words of our Blessed Saviour, according to his own sense of them : which sense, I say, this present Discourse shall aim at, and in some measure demonstrate plainly, without any wresting, or sinister Construction, yet with Submission to the Churches determination of it.

Those who are and will be of the Roman Schism, are indeed very free also in making their Complaints of these unhappy Differences : I wish that it could not be a true Imputation put upon them, viz. A main Cause of all this Quarrelling in this Point hath chiefly had its original from them.

Ferus (Moguminus Concionator as he is called) one of the greatest Moderation among them, cryeth out in this manner, O dolor super dolorem, quod Ecclesiam conjungere deberet, per hoc ipsa vel maxime discipitur & scinditur, quod ad Pacem & Unigeniti servire deberet, eo vel maxime nimis ad excita bella, Discordias, Sectas, i.e. O Grief of all Griefs ! that which should knit the Church together in Love and Concord, even by that very thing is it chiefly divided and rent in pieces, that which ought to work Peace and Union, we chiefly make use of to raise and foment Wars, Discords and Schisms. Thus he, And why then will they (and he among the rest) be still so tenacious as they have along time been, in maintaining their corrupt and prodigious Doctrine of Transubstantiation ?

A Doctrine but of yesterday, not known in the Church, till above a Thousand years after the Gospels first Appearance in the World ; So young it was (saith a Pious and Learned Prelate of our Church) that it had not before learned to speak, he and sundry other Authors of very good Account affirming that this word Transubstantiation, whereby the Roman Church understands the turning of the Sacramental Bread into the Body of Christ, was never mentioned, or heard, or thought of among the antient Fathers, or in the Primitive Church : Only about six hundred years now past, Pope *Nicholas* the second (some say it was *Innocentius* the third, so *N. D.* a Popish Writer against our Martyrologist) in the Lateran Council did set forth, Propagate and confirm to the utmost of his Power that opinion of changing the substance of the Bread in the Sacrament (as for the Cup their heat doth not reach so much against that, which is the Reason that this Discourse is mostly of the Bread) and would have made it an Article of Faith, and did what he could to have it placed in the Creed, whereupon there ensued *Corpus Christi* Day, Masses of *Corpus Christi*, and the like Novelties never before known or brought into Use, Practice or Observation in any part of the World : Yea hereunto

hereunto do they themselves (the Papists) give their Consent (which they could not possibly avoid) that this word Transubstantiation was not used before the time of the said Council; Yet to keep themselves from a total Defeat herein, they do withal affirm that the Doctrine of it was held in Effect and Substance from the beginning by the Antient Fathers, and maintained by them in other terms, such as Mutation, Transmutation, Transselementation, Conversion of the Bread, and the like. Nevertheless this Evasion will not serve their turn, for though they yield us thus much, in this Point, confessing this word to be a Novelty, as they apply it to the Sacrament of the Eucharist, yet, is it not (let all mankind judge) an absurd Vanity for any man to Imagine that the said Doctrine should be so generally own'd, and so fiercely maintained, yet not a fit word to be found out by any in that long Tract of time, to shew to the World the full meaning of that Doctrine? For, as for those words which they say were then used, what do they signify, but the same sense, which we (who are and must be their Adversaries in this and many other Points of our Christian Profession) do and always have acknowledged, viz. That there is a change in these outward Elements, being turned from a common to a sacred Use, after they are Consecrated and set apart according to the first Institution? Which certainly was the meaning of the Antients in this Case, and no otherwise (as shall appear hereafter from very good Authority) though, 'tis true, their Zeal did oftentimes lead them to many strains of Rhetorick in a just magnifying this great and holy Mystery. But will any man that is wise conclude thereupon that to be their Judgment, which is now, and hath been since their times vainly pretended, and thrust upon them by the Church of Rome, meerly upon the account of their florid Elocutions, Hyperbolies, and high Expressions used by them, to quicken Communicants to their Duty, when they come to the Lords Table? For our parts, we cannot so conclude, for then we should condemn ourselves, who often do the same thing, to the same good end and purpose, as they did yet abhor this unscriptural Doctrine of Transubstantiation.

A Doctrine it is that overthroweth the very nature of the Sacrament: For unless there be an outward sign really continued in it, such as Christ instituted to Represent and assure the Grace he principally intended to the Faith of those that come worthily unto it, it is and must be utterly annihilated; Neither can it be said that the Accidents of Bread and Wine do remain as a Sign, when the Substance is vanished; For there can be no Resemblance nor Analogy

between those Accidents which have nothing in them of Nourishment; and the Body and Blood of Christ whereby the Souls of True Believers are in and by that Sacrament really nourished and strengthened. Nor can it be denied that in every Sacrament, it is meet and requisite that there be an Analogy or convenient Agreement between the outward Sign, and that spiritual good thing which is signified by it. This being so, may it not be proved to the Teeth of our Adversaries that they are in an Error in this Point; and that they vainly pretend to make that to be an Article of Faith, which a man may Confute by his fingers ends ~~now this sheweth~~

A Doctrine which, like the Eutichian Heresie of old, disannuls the Verity of Christs Human Nature; For it hath fancied such a Body unto Christ, which in one and the same moment of time may be in many thousands of places, viz. wheresoever the Massing Priests shall please to consecrate their Host, which clearly contradicts not only Nature and Reason, but the plain word of Scripture, Heb. 4. 15. which faith Christ was in all Points temp'red like as we are, yet without sin; neither will it help them, to say (as they do weakly enough) Christ's Body is now Glorified: For first, Christ spake this word (*This is my Body*) at his last Supper when he was here upon Earth. 2. It is the ~~Glorified~~ Body of Christ which is Represented in the Sacrament, not the Glorified. 3. Christ's Body is not, by being Glorified, so devested of its natural Properties, as to cease from being a Body: and if by being in Glory, it be made ubiquitous (a Property only belonging to the Divine Nature) then shall our Bodies be so too in Heaven, of which you thinke no man will say *For these Vile Bodies shall be made like unto Christ's Glorious Body*, Phil. 3. 21. It would be too great weariness to my Reader, if I should lead him into a consideration of the many gross Absurdities, which arise from this upstart Doctrine, that which hath been here in short alledged against it, is enough to shew the Vanity of it. And so long as the Abettors thereof continue in it, all who will be faithful to the Gospel of Christ, and his Church must protest against them.

But we have (say they) the word of Christ himself for our Warrant, for hath not he said, *This is my Body*? and may not we, without offence, say as he hath said, viz. *That it is his Body*? Yea and one of them, none of the meanest (as I find it reported of him by a late Writer) thus vaunteth out his Confidence, that if God should ask him at the Day of Judgment, why he held so, he will boldly say *Tu docuisti, thou hast taught me*. But is it true, that the Spirit of God hath taught him to say so? and will he like a dull Schoollar sit poring still upon the Letter of his Lesson, never labouring to understand

understand the right sense and meaning of it, of which gross neglect what account he and his Fellow-leghar' exēcōde, abis to make at the time of publick Examination, would be considered by them.

And is it not (say they again) possible with God to make good his own word by changing the Substance of the Bread into the Substance of Christ's Body, though we see it not? Wherein they seem to be like the Stoick Philosophers that were of old, who proposing things strange and uncooth in foretelling future Events, pleaded for themselves, saying *nihil est quod Deus efficere non possit*, there is nothing which God cannot bring to pass. But as Cicero answered them well, in his second Book *de divinatione*, *Viximus Sapientes Coacces efficier*, I wish he had made the Stoicks wise Men; So it may we wish that these of the Roman Church had more Wisdom in their knowledge of God and his Word, than it appears yet they have.

For us, we will not, we dare not, and God forbid we ever should deny this Attribute of Omnipotency to the great God Creator of Heaven and Earth, he hath himself spoken it, not once, but twice, i. e. not once, but many times, once in the Law and a second time in the Gospel, without Retraction. That Power belongeth unto him. But to argue *a posse ad esse* will be acknowledged by all to be very Illogical, and in this case it is inconsistent with sound Divinity: For we are taught by the Holy Scripture that Gods Will and Power are ever joyned together, only his will makes way for the exerting his Power, his actual Power, I say, which is of the same Latitude and Extent with his Will. *Our God is in Heavens* (faith the Psalmist, P. 115. 3.) and doth whatsoever he will, not whatsoever he can do: So *Job, What his Soul desireth, even that he doth*, Job. 23. 13. He can at an Instant overturn the whole course of Nature, and Reduce all things to a *Chaos*, by his absolute power, or annihilate them, but he doth not, because he will not.

There is no doubt but what Christ said is true, and what he said he is able to bring to pass, for being God equal with the Father, we confess with Holy *Job*, he can do all things. But the Question is not of the truth of these words, nor of his Power in fulfilling them, but of the Sense, viz. Whether Christ intended thereby that a new Sacrament should be ordained and continued in his Church, till his second Advent, or, because his words being spoken in this manner, (viz. *Take eat, this is my Body which is broken for you*) whether his Apostles should at that time take that Bread which was then broken with his own Hands in their sight, and which they did then Eat in his Presence, whether, I say, they should take that Bread for his

Human Body, made of a Woman, Gal 4. which was the next day to be Buffeted, Scourged, Crowned with Thorns, nailed to a Cross, and pierced to the Heart with a Spear : And this his Body which was present with them sitting at the Table, and speaking these very words should (contrary to his own meaning and Resolution often before declared by himself in express terms, and contrary to the clear Apprehension of his Apostles) be free from all this Cruelty and extream hard Usage.

A very easie Passion certainly it must needs be which Christ endured, if this be granted, as it must if their Doctrine of Transubstantiation be from that instant time allowed, being the thing which they contend for : Neither indeed can we say, as it is commonly and truly said, that there was never Sorrow like unto his Sorrow, if he had such a Proxy to suffer for him. But without controverie Divine Justice would not now be satisfied with Figures, Shadows, Representations, and Resemblances, but seeing the Body is come, which they did all typifie, the Body it self must be Sacrificed, or all mankind must perish for ever.

This latter part therefore of this *Hypothesis* must be cashiered, and the former retained, viz. that Christ intended only by these words (*This is my Body*) to ordain a Sacrament in his Church, which should be a standing Memorial and Declaration of his Death (as the Apostles word, 1 Cor. 11.26. signifies) till his coming again. And herein there cannot, or should not at least be any difference between them and us. Well then, if our Saviours intent was by these words to institute a Sacrament, will not all men say that he used a sacramental kind of Speech to that purpose, in his forming of such an Ordinance ?

Hitherto have we dealt only with our Romish Adversaries those *Pseudo-Catholicks* about this matter. We should now shew the Sense which Orthodox-Catholicks have rendred of it.

But first because there have been some who have joyned with us against those our common Adversaries, that have in their haste given such an interpretation of these words, as is inconsistent with Truth and Reason, lest their Sense should be objected against us, as if we were wounded with our own Weapons, it will be necessary to shew in one or two particulars, what is not the Sense of the Catholick Church of England, nor of most of the Reformed Churches that harmoniously agree with it.

First then, the misconstruction which is made of the excellent Form of sound Words in our Liturgy, is not the sense of the Church, whose Children we are. There it is said, the Body and Blood of Christ

Christ are verily and indeed taken and received by the faithful in the Lords Supper; which is a most true saying and worthy of all Acceptation. But to infer from thence that there is a real Presence of the Body and Blood of Christ in that Bread and Wine, is such an Error, that they who make this Inference, do in Effect pass over to the Tents of the Romanists, or Consubstantiate themselves with the Lutherans in their Heterodox Opinion, which is also very absurd.

The truth is, those words are not to be understood with a Reference to the Bread and Wine immediately after Consecration (as our Venerable Mr. R. Hooker hath excellently declared his Judgment in this point which shall be shewed at large hereafter) but to the time, in which they that are worthy do really entertain Christ, and feed on him in their Hearts, after they have Received. So the words spoken to them by the Minister, when he gives them the Sacramental Consecrated Bread do plainly signifie, which words are these, *Take and Eat this, in remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving.* And this feeding must necessarily imply a reall Presence of Christ unto them, not to any other. This mistake therefore of the premised form of sound words in our Liturgy doth not shew the true sense which we are inquiring into.

Much less doth that form of unsound words devised in the time of the late unhappy Schism and Rebellion among us give any satisfaction herein. The words which were imperiously imposed in those times upon every Minister to use, when he gave the Bread of God, after he had broken it, were these, *Take ye, Eat ye, this is the Body of Christ, which is broken for you.* But now I appeal to the Conscience of any man that is able to discern in this Case, could these words be thus spoken without assuming presumptuously a power which Christ had not given? yea could they be spoken without great offence to the Communicant? For might not he well demand, how can this man give us the Body of Christ to eat which hath been in Types and shall be really broken for us? And what can he think when he heareth these words of the Bread, which he seeth with his Eyes, and feeleth with his Fingers Ends, but that either the Minister is Blind, or that he intends to deceive him, or that he believes as the Church of *Rome* believes, viz. that the Substance of the Bread is vanished, the Accidents of it only remaining, and that the Body of Christ is really substantially present in it.

I know well what they will alledge for their Justification, i. e.
seeing

Seeing our Blessed Saviour used this sacramental Form of Speech in his first Institution, they likewise may use it in a Conforming act unto, when they Administer the said Sacrament: Which is somewhat like unto him whom I mentioned before, who will say unto God at the day of Judgment. *Tu docisti, thou hast taught me.*

But they may hear that now which possibly they never heard of before, or at least did not well consider, viz. Because our Saviour, like a King that hath command over his Broad-Seal, to Confirm or alter it, as he pleaseth, Spake this word, (*This is my Body*) when he first Instituted this Sacrament, it will be too bold an Arrogancy for any man since, whatsoever he be who pretendeth to be a Subject unto him, to say the Bread is the Body of Christ, when he Administrateth it. Sure I am, the great Apostle St. Paul doth not word it in so bold a manner as to say, *The Cup which we Bless is the Blood of Christ*, or, *The Bread which we break is the Body of Christ*, no, but with a pious Modesty worthy of Imitation, only thus, *The Cup of Blessing which we Bless is it not the Communion of the Blood of Christ?* And the Bread which we break, is it not the Communion of the Body of Christ? And this it is like, was the Form which all the Apostles used in their Ministrations of this Nature, for he speaks it here in the plural number, *We, we,*

Neither indeed, is there the same Reason for us, nor the same occasion before us, to speak these words, as there was for Christ to speak them. He spake them *discriminatim*, in a way of forbidding the former Sacrament of the Passover to be used any more, and appointing this of his last Supper in its stead (as shall appear more at large in the following parts of this Discourse) upon which account it is, that he then spake this word so expressly, (*This is my Body*) to the end that his Apostles, and after them his whole Church might understand his meaning, in abolishing the old Sacrament, and ordaining the New. Which being so, doubtless we are not to follow his example in speaking the words that he spake, which brought on this change.

And accordingly I knew a man at that time (*Dominus teste non meminisse*) who for Conscience sake did not use that indirect Form when he Administred that Sacrament, but varied from it using the aforesaid words of the Holy Apostle, when he gave the Bread, *This bread is the Communion of the Body of Christ*, adding thereto the words prescribed in our Liturgy, viz. *Take and eat this in Remembrance that Christ did for thee, &c.* and when he gave the Cup, *This Cup is the Communion of the Blood of Christ, Drink this in Remembrance, &c.*

For knowing assuredly that the real Presence of Christ is not in the

the outward Element, but only in the Meats of his worthy Communion; he durst not say so plainly and so punctually, as he was then commanded that the Bread is the Body of Christ which is broken for his People.

A large mentio[n] hath been here made of the form that was then commanded to be used in Administ[ri]ng the Sacrament of the Lords Supper; Not as if it were worthy of any REGARD, (rather it deserves to be expunged out of the World with an *Anathema* fixed upon it) but that our Enemies may not upbraid us with it, and that the World may take notice how apt those that separate themselves from the established Orders of our Church, will, though they be associated in an Assembly, as they were in those days at *Westminster*, and applauded by their followers for their Piety and Learning, will be to fall into the worst of Romish Errors, though they will seem most to protest against them.

Haying removed the Rubs that lay in our way, we may now go on in a plain Path, which will lead us to hear the Voice of our Lord walking in his Garden which is in his Church, where he commonly meets his People, and makes his mind known unto them. There it is, where we have learnt the true Sense of his words in this Mystery. Let us then hear what the Spirit hath said of it to the Church, which is our Mother, and to her Children, amongst the rest to one, who is the meanest of Gods poor Servants, who rejoiceth that he hath attained to some Understanding in this Mystery; And if his particular Judgment which shall be added towards the close of this Discourse, be accounted by those who are to judge in such cases, fit to be built upon the Foundation, his song shall ever be *Deo Gloria, mihi venuit.*

The sense of the Church in general is declared in the twenty eighth Article of her Confession, which is of the Lords Supper, in this manner, The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christs Death, inasmuch that to such as worthily and with faith receive the same, the Bread which we break is partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ; The Body of Christ is given, and taken, and eaten in the Supper only after an heavenly and spiritual Manner, And the mean whereby the Body of Christ is Received and Eaten in the Supper, is Faith.

This is the Voice of the Turtle which is heard in our Land, the Echo whereof is heard in Heaven, which makes sweet Musick in that Celestial Symphony.

The

The word which our Apostle useth (1 Cor. 10. 16.) in this case is *Kouvwia*, an Emphatical Word which makes Heaven and Earth intercommon together; First on Gods part, it is *Communicatio*, for God by his Ministers (in all ages) Communicates or Distributes this spiritual Food among his People. 2. On their side, it is *Participatio*, when they by Faith take and receive this Food into their Hearts, for then, and not before it turns into Nourishment in them, and is digested by them. From these two springs another *Kouvwia*, viz. *A Communion or Fellowship not only among our selves, but with the Father and with his Son Jesus Christ*, (1 Joh. 1.3. 7.) a most sweet and apposite word, a word which the said Apostle seems to delight in, as appeareth by his repeating it in the same instant οὐχὶ ἐστὶ κοινωνία, faith he, and again, οὐχὶ ἐστὶ κοινωνία; Surely it pleased him very well, as well it might: and to me it soundeth, as if he would have us to account this *Vinum generosum* to be κοινωνία οἶνος the common Wine that passed between God and his Guests at his Holy Table.

Much pains likewise have been taken by Orthodox Catholicks to smooth the way to a right understanding of this great Mystery: But I shall not here multiply Quotations of that which is written hereof by them. Their Sense shall be shortly summed up in that Form of words which is to be seen in a late Writer, and is in effect used by them all.

When Christ said, *This is my Body, what Body did he mean?* even his own natural Body, which is given for us (Luk. 22. 19.) which is broken for us (1 Cor. 24. 10.) but how can this be? It's impossible that Bread, while it is Bread should be Christ's Body, or Wine while it is Wine should be his Blood. It's very true that it is impossible, *Disparatum de disparato non proprium predicatur*. We must therefore seek for a possible meaning, and of necessity conclude with Calvin, *Sacramentalem esse Logusionem*, that it is a Sacramental Form of Speech, the sign bears the name of the thing signified, as both in Vulgar and Scripture Language is common in Scripture, signs either figuratively Representing, or sacramentally Sealing do bear the name of the things Represented or Sealed, v. g. Gen. 40.12. *The three Branches are three Days*. Gen. 41. 26. *The seven Ears of Corn are seven years, the Seven Kings are seven years*, so Ezck. 37. 11. *These dry Bones are the whole House of Israel*. Dan. 2. 38. *Thou O King art this Head of Gold*. Dan 4. 17. *The four Beasts are four Kings*. Gal. 4. 25. *this Agar is Mount Sinai*. Rev. 7. 9. *The seven Heads are seven Mountains*. So in Sacramentals, *Circumcision is called the Covenant*, Gen. 17. 11. *and a token of the Covenant*, ver. 11. *And a Seal of the Righteousness*

Righteousness of Faith, Rom. 4. 21. The Lamb is called the Passover, Ex. 2. 21. The Rock was Christ, and in this of our Lords 1 Cor. 10. 4: Supper, This is the Cup of the new Testament. These and the like Instances are commonly used in this case, and the Form of Speech is so plain that a Child may understand it. Thus he.

But if Similitudes may be of any force (I say not in Argumentation, but Illustration) in my Judgment there can be nothing more Pregnant to this purpose than a Relembance that may be made between our Saviour himself, and this his own Holy Ordinance.

Two Natures, we believe, are personally united in Christ, the Divine and Human; Now as the distinct Properties of these Natures are by vertue of this Hypostatical Union sometimes applyed and made common to both, yet remain themselves entire without any Confusion each with other, or Conversion into one another; in like manner there being in this Ordinance of our Saviour a Sacramental Union between the outward visible Sign, and the inward and spiritual Grace, well may the one be denominated by the other, yet remain themselves entirely in their own Nature and Substance (as they were before the said Union) without any confused mixture one with the other, or any real Conversion into each other.

So the Soul and Body of Man while they are united, are oft-times put distinctly for the whole Person of a Man, yet are both bounded within their original Beings.

But the truth is, this real corporal Conversion of the Bread into the Body of Christ, notwithstanding the Confidence which the Roman Party useth by it to bring on their Oral Manducation of Christs Body in the Mass, hath no such Warrant, as they dream of, from these words of our Saviour, which they so much harp upon.

For it is well known among the Learned (as my aforesaid Author observeth out of *Cameron and Moulin*) that the Hebrew Tongue or Syriack, in which Christ spake, doth not use in this form of Speech any *Copula* of Subject or Predicate, either (is) or (signifieth.) But sometimes, and not always a Pronoun, as in those places before cited in the old Testamenr, no (is) nor (was) nor any other Verb is there; But thus, *The seven ears of Corn, they seven years, the four Beasts four Kings*, which when they come to be Translated into Greek or Latin, then the *Idiom* of the Language requires it, and faith is is, e. g. *The Rock is Christ.*

So that they are much mistaken who to bolster up their devised Transubstantiation place the *Emphasis* here in this word (Is) which Word probably our Saviour did not speak, when he instituted this

Sacrament; though it be, as it must be, so rendered by the Evangelists, according (as it hath been laid) to the Idiom or the Language in which they wrote.

Thus in short we see the Sense which hath been wont to be given of these words of our Saviour by Pious and Learned Men, and which passeth for current among us of all sorts; To which Sense I also for my part do readily subscribe, though (I do humbly conceive) there is something lacking in it, and so not fully coming up to our Saviours meaning, I come therefore now, according to my Promise, to deliver my particular Judgment of it. My particular, I say, because I never heard of it before, nor in all my Reading met with it in any Author elder or later that hath written of this Subject. And it is as followeth.

Our Lord Jesus Christ intending, as it appeareth, to put an end to the old Sacrament of the Paschal Lamb, for which his Disciples had been so solicitous, and to Institute this of his last Supper in its stead, he therefore, having first lifted up his Eyes and Hands to Heaven, that he might in the Name of his Father, Consecrate the chosen Elements of Bread and Wine, speaks to his Disciples in this manner and form, saying, *This is my Body, and this is my Blood,* q.d. you have taken that for my Body hitherto, according to the Rudiments of the Law of Moses (for indeed Christ the Lamb of God was prefigured thereby) but now *This* shall be it hereafter till my coming again: So placing the Emphasis in the word (*This*) as by way of distinction from the former Sacrament, calling it likewise his Body in opposition to the former Shadows, not making any other change at all, but only one Sacrament instead of another; which (it's true) is generally acknowledged, but the premised Emphatical Distinction hath not been heeded, as it ought to have been, from whence have sprung the differences, and hot contentions about the manner of Christs Presence.

The Apostles themselves so understood it, for they never after were inquisitive, as they had been, about the Passover, but were, no doubt, obedient to the Command of their Lord and Master, for he had laid this charge upon them, in these words, *Do this in Remembrance of me*, as much as to say, leave the other undone, or use it no more, and let none other use it in my Name hereafter.

The Apostle St. Paul, who laboured more abundantly than all the rest of the Apostles, kept himself precisely to this command in his Apostolical Office. So he telleth the Church at Corinth (1 Cor. 11. 23.) that (saith he) which I have received of the Lord (meaning

not from Moses, but of Christ) have I delivered unto you. Ye the very words of our Saviour himself, which he speake of the Cup, do seem to point out this sense unto us, for as he saith of that, *This is my Blood of the New Testament*, so his meaning (very probably) may be of the Bread, *This is my Body of the New Testament*, that is, which in the time of the New Testament you and all other to the Worlds end shall take for my Body, not that which hath been taken for it, under the old. For by these words he takes away the first Sacrament of the Passover (how else comes it to be out of date?) And establisheth this of his last Supper, the first being an ordinance of the Law to continue during the old Covenant, the second he will have to be an ordinance of the Gospel, as being more apt to agree with his new Covenant.

This, this I say, is clearly the thing that our Lord intended by using this form of Speech when he ordained this new Sacrament in his Church, viz. This is my Body. He would that his Apostles, and his whole Church after them should take his meaning as spoken in this manner, This Euphatically, This Specifically, This Substantialy, This, not the former yet this mystically, Even as the former was, *is my Body*, whereby you shall be united together in brotherly Love, your Faith also shall be Confirmed, and your Souls strengthened and refreshed unto Life Eternal.

This appears to me (pardon my Confidence) an unquestionable rendering of the sense of these words, and a manifest clearing of all Difficulties yea and of all Differences too, which have been raised about them, if men would but follow the conduct of Truth and Reason.

For let it be considered, though we find a distinction of Gods Covenants with Mankind, *viz.* the old, and the new, yet I ask Is not the Covenant of Grace the same now: for Substitutes, which it was from the beginning? Was not the same Spirit of Christ in his Ordinances given unto the Fathers under the Law, which is now given to the faithful under the Gospel, excepting only in the Accidents and Circumstances of Effusion and Manifestation? How else can Christ be *the same yesterday, and to day* (as it is said he is Heb. 13. 8.) and will be so forever? Had the Fathers a Saviour and Deliverer exhibited unto them in the Paschat Lamb, otherwise, more than symbolically, than we have in the Lords Supper? Did they not all eat the same spiritual Meat, and did they not all drink the same spiritual Drink, the same not only with and among themselves (as Popish Writers would have it) but the same with us Christians also? For the Apostle addeth, *they drank of that spiritual Rock that followed*

followed them, and that Rock was Christ, *I Cor. Acid. 4. 12.*
 Can any truth revealed in Scripture be more plain than this? viz. that Christ was their Expectation, their Comfort, their Refuge, their Rock in all their Troubles, the Food and Sustenance of their Souls, the Object of their Faith, even as he is now in this time of the Gospel to all true Believers? And consequently that this Sense which is here rendred of our Lords words is most true.

Well may it therefore be an Amazement unto all men, as it is, God knoweth, unto me that such a pudder hath been made in the World about these words of our Saviour, which do, and can signifie no more in this case unto us, than the Sacramental Form of Instituting a new Sacrament did necessarily require, in *Rome*, of the old.

Let therefore the vain words of Transubstantiation and Consubstantiation, and the Questions *de modo sine modo* (as they have been well called) of Christs Presence in his Sacrament, about which this giddy Generation hath been quarrelling so long, be for ever abandoned by us, and let us for shame content our selves, as becometh us, and as the Fathers of old under the Law did with the Overtures of Gods love in the Arbitrary Dispensations of his Grace (for we never hear of such Animosities and uncharitable Differences among them about this matter / as have been among us) and whatsoever is in it which for the present surpasseth our Understanding, when we come to see God as he is, we shall undoubtedly see more clearly the secret of his Covenant, and have a more perfect knowledge of this Mystery, than we can now be able to attain unto, or than indeed is fit for us while we are cloathed with Mortality to reach at, much less throughly to understand.

In fine, the Judgment of Venerable Mr. Hooker concerning this point, way well be accounted a *ne plus ultra* to all sober men; His words are these.

"The real Presence of Christs most Blessed Body and Blood is not "to be sought for in the Sacrament, but in the worthy Receiver "of the Sacrament. And with this the very order of our Saviour's "words agreeth, first, take and Eat, then, *This is my Body which was broken for you*; first, drink ye all of this, then followeth, *This is my Blood which was shed for you*. I see not which way it should be "gathered by the words of Christ, when and where the Bread is his "Body, or the Cup his Blood, but only in the very Heart and Soul "of him that receiveth them. As for the Sacraments they really ex- "hibit, but for ought we can gather out of that which is written "of them, they are not really, nor do really contain in themselves "that

"that Grace which with them, or by them it pleaseth God to bestow. If on all sides it be confess that the Grace of Baptism is poured into the Soul of man, that by Water we Receive it, although it be neither seated in the Water, nor the Water changed into it, what should induce men to think that the Grace of the Eucharist must needs be in the Eucharist, before it can be in us that Receive it ?

Now the Reason hereof is, in my Judgment, beyond all exception : For as in the Sacrament of Baptism, all that the Minister doth, or can do, is to Baptise with water, after he hath with solemn Prayer and Supplication set it apart from other water, it is Christ himself that Baptiseth us with the Holy Ghost and with Fire. Our Ministry is but very Wash in comparison of that which Christ doth unto us when we are Baptised. So in that other Sacrament of the New Testament the Priest can do nothing but give the outward Elements after he hath by Prayer and reciting the words of Christ put a distinction between them and other ordinary Bread and Wine; it is Christ only who by that means feedeth the Soul of a worthy Communicant with his broken Body, and his Blood poured out for the sin of the World : only, as unless we be Baptised with Water, we cannot ordinarily expect to be Baptised with the Holy Ghost, so unless when we are invited unto the Lords Table we come worthily unto it, and there Take and Receive the Consecrated Elements at the Hands of the Minister, our Souls must want that spiritual nourishment from, and by Christ which otherwise they might be fed with and made strong in the Grace of God.

Which being so, as it is a truth not to be denied, what need all those bitter Conflicts that have been and are about this matter ? We should rather say as that worthy Author had written a little before in the same Paragraph. " Shall I wish (saith he) that men would give themselves more to meditate with silence what we have by the Sacrament, and less to dispute of the manner, how ? If any man suppose that this were too great stupidity and dulness, let us see whether the Apostles of the Lord themselves have not done the like. It appeareth by many Examples that they of their own Disposition were very scrupulous and inquisitive, yea in other cases of less Importance and less Difficulty, always apt to move Questions ; How cometh it to pass that so few words of so high a Mystery being uttered they receive with gladness the gift of Christ, and make no shew of doubt or scruple ? The Reason hereof is not dark to them who have any thing at all observed how the Powers of the Mind are wont to stir, when that alone which we infinitely

"long

" long for presenteth it self above and besides Expectation.
 " Curious and intricate Speculations do hinder they abate, they
 " quench such inflamed Motions of Delight and Joy, as divine Gra-
 " ces use to raise when extraordinarily they are present; the mind
 " therefore feeling present Joy, is always unwilling to admit any o-
 " ther Cogitation; and in that case casteth off those Disputes,
 " whereunto the intellectual part, at other times easily draweth, &c.
 " Thus lie.

And certainly it must be granted by all that he was in the right, unles we will be still inquisitive after that which is infinitely above our reach, and consequently break into Gods Pavillion, where we shall find the dark waters that encompass it will inevitably swallow us up. Neither will it be the pretended suffrage of the Antient that will keep us from sinking in this bold Presumption. Pretended I say, for all that our *Pseudo-Catholicks of Rome* have boasted of the Antient Fathers, as if they were their *Coryphaei* in their Heterodox Opinions which they hold of this holy Sacrament, are but Vanity. And let this Eminent Divine (approved even by them for his great Learning as shall here be made manifest) be heard speaketh Judgment also in this particular.

" It appeareth not that of althe Antient Fathers of the Church a-
 " ny one did ever conceive or imagine other than only a mystical Par-
 " ticipation of Christs both Body and blood in the Sacrement; Nei-
 " ther are their speeches concerning the change of the Elements them-
 " selves into the Body and Blood of Christ, such, that a man can
 " thereby in Conscience assure himself it was their meaning to per-
 " swade the World either of a corporal Consubstantiation of Christ
 " with those sanctified and blessed Elements before we receive them,
 " or of the like Transubstantiation of them into the Body and Blood
 " of Christ; Both which to our mystical Communion with Christ
 " are so unnecessary, that the Fathers who plainly hold but this my-
 " stical Communion cannot easily be thought to have meant anyo-
 " ther change of Sacramental Elements, than that which the same
 " spiritual Communion did require them to hold.

Which being so, let the impartial Reader judge whether the Church of *Rome* hath not lost one of her strongest holds, wherein many of her most able Champions have thought themselves to be impregnable.

It will be no offence, I presume, to transcribe thus largely the words of that Renowned Author. For the plain truth is, we who are Clergy-men are obliged in many Respects to be more diligent in perusing his Works, then I doubt we are. But however though we

we in this Generation slight them; they have certainly been of very high account with Learned men, in former times. And which is a thing not common, two Kings there have been in our Land, who for Learning and Piety were second to no Princes in their Generation, that did much ex^{el} Mr. Hooker and his Works.

First King James of famous Memory gave this Commendation of him, that he had received more satisfaction in reading a Leaf or Paragraph in Mr. Hooker's writing of the Sacraments, than he had in reading large Treatises of that subject written by others though very Learned Men.

Again, King Charles the blessed Martyr, the day before his Death gave a charge to one of his Children (the Lady Elizabeth) which was to be imparted to the rest, to be very conversant in good Books, and among others he was pleased to name Mr. Hooker's Ecclesiastical Policy, which, as he said, would arm them against Popery. And well may this be a Reflection upon us all that survive him.

If a Father when he is ready to dye shall thus instruct his Children, and such a Father who is Pater Patriæ, Tanti Meriti, Tanti Pectoris, Tanti Oris, Tanta Virtutis Pater (as St. Austin said of St. Cyprian) a Father so worthy, so Wise, so well Spoken, so Virtuous, so Learned a King that was (as it hath been said of him in a publick Phrontistery) a Defender of the Faith, not only by his Title, but by his Abilities and Writings, a King who understood the Protestant Religion so well that he was able to defend it against the whole Conclave of Rome, and Hell. And when he knew it so thoroughly, and died so Emireately for it, it will concern us to be very wary, how we depart from his Judgment by falling off to the apostatical Church of Rome. But for such as have forgotten their Duty and Reverence to the late King our common Father, and the Pious Advice that he left us, such had need to have a very profound Judgment of their own, to bear them out, but that it is much to be doubted they will not in the end prove to be wiser than Daniel (as the word of Scripture is) no nor so wise as our good Father King Charles the faithful Martyr, who gave us all good Counsel, if we had the Grace to follow it.

However if we be willing to be arm'd against Popery, let us make use of such means which he commended unto us, whereof this is one, viz. to be diligent in Reading Mr. Hooker's Ecclesiastical Policy.

Once more therefore I shall add here what the said Author writeth, to our present purpose, in the close of the same Paragraph, wherein he hath not only excelled in casting down strong holds, but all vain Imaginations, or foolish Reasonings 1 Cor. 10.4
(so

(so the Apostles word ἀνθεκούσας doth signify) that are exalted against the simplicity of the Gospel.

" When I behold (saith he) with mine Eyes some small and scarce discernable Grain or Seed, whereof Nature maketh a Promise that a Tree should come, and when afterwards of that Tree any skilful Artificer undertaketh to frame some exquisite and curious Work, I look for the Event. I move no Question about performance either of the one, or of the other : Shall I then simply credit Nature in things natural ? shall I in things artificial rely my self on Art, never offering to make doubt, and in that which is above both Art and Nature refuse to believe the Author of both, except he acquaint me with his ways, and lay the secret of his skill before me ? Where God himself doth speak those things, which either for Height and Sublimity of matter, or else for secrerie of performance we are not able to reach unto, as we may be ignorant without Danger, so it is no disgrace to confess we are ignorant : Such as love Piety will as much as in them lieth, know all things that God commandeth, but especially the Duties of Service which they owe to God ; as for his dark and hidden Works, they preserve as becomes them in such cases, simplicity of Faith before that knowledge, which curiously sifting what it should adore, and disputing too boldly of that which the Wit of man cannot search, chilleth for the most part all warmth of Zeal, and bringeth soundness of Belief many times into great hazard.

" Let it therefore be sufficient for me presenting my self at the Lords Table, to know what there I receive from him, without searching or enquiring of the manner how Christ performeth his Promise: Let Disputes and Questions, Enemies to Piety, Abatements of true Devotion, and hitherto in this cause but over-patiently heard, let them take their rest, let curious and sharp-witted men beat their Heads about what Questions themselves will ; The very Letter of the word of Christ giveth plain security that these Mysteries do, as Nails fasten us to his very Cross, that by them we may draw out, as touching Efficacy, Force and Virtue, even the Blood of his Gored Side, &c. They are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose Soul is possest of this Paschal Lamb, and made joyful in the strength of this new Wine, &c. What these Elements are in themselves, it skilleth not, it is enough that to me which take them they are the Body and Blood of Jesus Christ : His Promise in witness hereof sufficeth, his Words he knoweth which way to accomplish : Why should any Cogitation possess the mind

"mind of a faithful Communicant; but this, 'Once God the art
True, O my Son thou art Happy.' And so you flurz ton blouw I reman

Thus sweetly, thus Christianly, thus Divinely would this **Holy**
and humble Man put a peaceable end to this unhappy Controversie.
A man, I say, of whom one of his works, the **Bishop of Ross**, himself
told me that he was, (viz. *Charles the Eighth*) gives this Character.
There is no Learning that this man hath more than one, so hard
is it for his Understanding, this man indeed deserves the name
of an Author, his Books will get Reverence by Age, for there is
in them such Seeds of Eternity, that if the rest be like unto this,
they shall last, till the last fire shall consume all Learning, and of us all
so. To this purpose did that Pope (if my Historian be not ~~wrong~~ in
my Credit) as I declare his Opinion, when he heard one of his Books of *Ecclesiastical Policy* read before
him.

But now to draw towards a Conclusion, I shall only add one stroy
out of our Martyrologist of a certain Disputation about these
very words of our Saviour, viz. *This is my Body.* It was really most
Eminent, the King himself that then was, viz. *Henry the Eighth*,
being a chief Disputant in it, the stroy (omitting needless Circumlo-
cutions) is as followeth.

When a great Assembly of the Nobles and other the Chief of
the Nation was gathered by express Order and Command from the
King from all parts of the Realm, and all the Seats and Places were
full of men round about the Scaffold, within a short time a godly
Servant of Jesus Christ one *John Lambert* was brought from the Pri-
son with a Guard of armed men, even as a Lamb to fight with many
Lions, and placed right against that where the King's Royal
Seat was prepared, so that now they tarried but for the King's coming.

At length the King himself did come with a great Guard, and
when the King was set in his Throne, he beheld *Lambert* with a
stern Countenance, and turning himself to his Counsellors, he cal-
led forth Dr. *Day* Bishop of *Chichester*, commanding him to de-
clare unto the People the Cause of that present Assentiby and Judg-
ment.

After he had made an end of his Oration, the King standing up
upon his Feet, leaning upon a Cushion of white Cloth of Tulle,
turning himself toward *Lambert* with his Brows bent, as it were
threatening some terrible thing to him, said these words, *Hast good
fellow, what is thy name?* Then the humble Lamb of Christ humbly
kneeling down, said, my name is *John Nicholson*, although of no
high hand.

ny I haue called Lambert Willm. said the King, haue you two names? I would not trust you having twyn names although you were my brother. Now vleny I Couth ylustrify Couth ylustrify and I

But alerly Mary Prefaceth and much talk had in this matter, the poore man therong the Reason whort his name came to be changed, the King comandeg hym to go to the matter and to declare his Mind and Opinion what he thoughte about touching the Sacrament of the Altar.

Wherupon Lambert beginning to speake for himselfe, gave thanks to God in that he had inclined the Heart of the King so, as not to disdain to hear and understand the Contraries of Religion. Then the King with a louing Voice interruping hym, saide not hither (faire heare his owne Praies) but briefly go to the matter without any more Circumstance to no busynesse now.

Lambert being abashed at the Kings angry Words, contrary to all mens Expectacion, stayed a while, considering with himself what he oughte do in these great Seruices and Extremities. But the King being hasty with Anger and Vehemeney said, why standest thou still? Answer as touching the Sacrament of the Altar, whether dost thou say that it is the Body of Christ or wil deny it? and with that word, the King lifted up his Cappe and taking his

Then saith Lambert answere with Sir Austin, that it is the Body of Christ in a certain manner. Answer me saith the King, neyther hast thou sayed it by the Authority of any other, but tell me plainly whether thou sayest it is the Body of Christ or no? Lambert replied, I deny it then to be the Body of Christ. Mark well (saith the King) for now thou shalt be condemned even by Christ's own Words. *Hoc est corpus meum, This is my Body.*

When this was finished with great Triumphing amongst the Opponents, and sundry other Arguments used by them against him, all which were common and nothing forcible, the King asked him, what sayest thou? Are they not yet satisfied? Will thou live on dye? Thou hast yet free choice. Lambert answered, I yield and submit my self wholly unto the will of your Majesty. Then said the King, Commit thy self into the Hands of God, not unto mine. Lambert replied, I Command my Soul unto the Hands of God, my Body I wholly yield and submit unto your Clemency, deth or dyng to howle. The King replied very smarly upon him, if you do commit your self unto my Judgment, you must dye, for I will not be a Prelate nor a Heretick. And thereupon immediately caused the Sentence of damnation to be read against him, which was Executed

Executed in a most terrible manner with greater Cruelty than ordinary.

Here, it may be said, was a bold foolish shot, which no man in Reason could do no hurt, but being backed with the Venom of Folly and Phrenzie proved deadly. For let all mankind judge, who are able and impartial, was not this a doughty Argument which that King used, to drive a poor innocent Lamb to the Slaughter? And will not the very Children of this Generation, that are instructed in the knowledge of this Truth, as it is here Opened and made evident, be amazed and ashamed to see the Holy Scripture so grossly abused in the maintenance of such a cursed Error?

Yet was this their *Argumentum Achilleum*, their dead doing Weapon in those days of Ignorance and Cruelty, and still is at this very day with our Catholicks (falsly so called, unles it be that they are of a Catholick Confederacy against Christ and his Gospel) which we shall certainly find to our smart and sorrow, if ever they come to prevail over us: For their *hoc est Corpus meum* will prove to us to be but as a Preface to their *Writ de Comburendo*, for their merciless burning of our Bodies. But blessed be God we have hitherto been kept out of their reach: and blessed for ever of God be the Government which is set over us whereby, under God, we are still preserved.

Yet neither do we slight the words of our Lord, which he spake saying (*This is my Body*) God forbid that such a Thought should ever enter into our Hearts, no, but taking them in the sense which he intended, they are the Crown of our rejoicing: His Promise herein is the greatest Blessing that we can be capable of in this World; It is our Life, and without it we shall ever be dead in our Sins and Trespasses; whatsoever spiritual Quicknings we have in us to heavenly things, *it is the Body of Christ, and the Blood of Christ*, which we have Received into our Hearts by Faith that worketh them in us, for we live not (as the Apostle St. Paul said) but Christ liveth in us. *It is the Body of Christ, and it is the Blood of Christ* which filleth the whole inward man, enlightning the Understanding, Rectifying the Will, ordering the Affections, putting courage into the Heart to encounter any Difficulties for Christ, to suffer any Torments for his sake that can be inflicted upon us by Men or Devils. Nay more, *It is the Body of Christ, and it is the Blood of Christ* separated each from other, which were so taken and Received in the Lords Supper, and which continue to be so in the Hearts of those that worthily Received that Holy Sacrament, which fully satisfieth all their Hunger and Thirst, as bringing a clear Evidence of

Christs Death, and consequently a full Assurance of the Pardon and Remission of their sins unto them, the memorial of Christs Death being the main end why the Sacrament was ordained.

This, in short, is that real Presence of Christ in this Holy Ordinance, which the Church the Spouse of Christ expecteth, so as to be entertained by her Lord at his holy Table, and which indeed is only to be desired, as being most advantageous unto her.

As for that Presence of Christ in this Sacrament which Papists contend for, let it pass for a Dream, as it is; It shall even be (reprobate the words of the Prophet) As when a hungry man dreameth, and behold he eateth, but he awaketh, and his Soul is empty; And as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his Soul hath Appetite: So shall their hot est Corpus mean, I mean their Doctrine of the Transubstantiation, of the outward Elements in the Lords Supper into the Body and Blood of Christ prove to be unto them but a miserable Delusion. Never never O my God let my Soul enter into their Secret, nor be baptised with a Baptism that they are Baptised with. And with this Confidence I do shut up this whole Discourse, God Almighty give a Blessing unto it.

F I N I S.

Shall ob iudicw (macta loemol ni sō os cōntra xw vñq; I en) macto
ed yd; 3. vñq; iñ uñq; iñq; iñq; iñq; iñq; iñq; iñq; iñq;
-that no iñq; iñq; iñq; iñq; iñq; iñq; iñq; iñq;

POSTSCRIPT.

But now (it seems) to strengthen the Popish Interest Hell
is broke loose ; seditious Pamphlets now flutter about
for the discrediting our Religion and our Church (which
hath been acknowledged the best Reformed Church in
the Christian World) such Pamphlets, I say, as are not only a-
gainst the Doctrine of the true Protestant Religion, but against
the best Ecclesiastical Discipline also, witness that scandalous and
scurrilous Piece (*Gratum opus Atricolis Romanis atque Atheistis*) En-
tituled *the Naked Truth*, Second Part, whereas in many parts of it,
I say not in all, it rather deserves the Title of impudent Untruth,
as shall be here made manifest past all Contradiction.

The Author thereof whom I care not to know, being he is
Prava Avis in Tempis, nigroque simillima Spectre, begins his Epistle
to the Reader with a colloquing Insinuation, I had almost said with
much Craft and Cunning, in this manner ; No man does more Re-
verence good Bishops than my self : and why so ? But because he
does, it may be, account himself to be one (it is an ill Bird then
that will defile his own Nest) nor (faith he) does any man less dread
them with a slavish fear. But *non obstante* all his Confidence, I,
who am a poor inconsiderable man, shall here take the boldnes,
before I go with him a foot further to expostulate with him in this
case. Who (Sir) is there that doth so dread them ? I know a man
who is in the seventy seventh year of his Age, and in the fifty third
year of his Ordination to the office and order of an Evangelical
Priest, yet in his full strength (blessed be God,) at which Age fears
do commonly, as other weaknesses, take hold of a man, but al-
though he hath in his time lived under the Inspection of many Bi-
shops, yet had he never such a fear of them upon him, nor have
I at this day, for the plain truth is, there neither was nor is any
the least need of it. Nor is there, I believe any one of our Bishops
who is willing to be so dreaded, for if courteous Affability, fatherly
Instruction, brotherly Condescension, tender Compassion to-
wards the weaker sort, be to be found in them, and that very fre-
quently constantly upon all emergent Occasions presented before
them

them (as I know by experience to be in some of them) what do these boasting words signify, but a vain-glorious puffing? If they be not a most unchristian Suggestion and slanderous Scurrillation sufficient to make all that followeth in the whole Tract liable to suspicion among wise Men. As indeed many other of his following words do.

I admire them (saith he) at my distance (which he presumeth is not very great) but I do not Idolize them (and God forbid that he or any man else should;) I Honour them, but I do not fall down and Worship them; as if none could kneel unto them, to crave their Blessing, like dutiful Sons of their Grave and Reverend Fathers, and as all good Subjects do to the King, being so in Duty bound because he is *Pater Patrie*, can none I say, do this, but they must thereupon make Idols of them and Worship them? I can say (saith he) my Lord, and not add, my God.

But let me ask again, does any do so, or say so? Sure there is not such a Polytheism to be found among us here in this Nation, though there be (God be merciful to us) much Atheism, which is like to grow up to a more prodigious Height, than it hath yet attained, by the means of this and the like prodigious Pamphlets that are scattered among us.

The man goeth on in his Apology thus, You will not find in this ensuing Inquiry the least tang of Bitterness or yellow Choler, no not so much as one tart or harsh Expression, being so far from justly disgusting any, that I shall not so much as set their Teeth on edge, so insipid and simple an Humour have I cherisht all-a-long through this whole Discourse (for fear of any Satirical Mixtures) that I doubt you will scarce find any Salt, Savor or smacky Relish here, twill scarce bite the Tongue of a sinner.

Twill indeed scarce be believed that a man who writes these words should at all prevaricate, I mean, make at first such a shew of Lenity, and yet steep his words after, in the very Gall of Asps: Nay with what serenity of Mind and Conscience could he make this Apology for himself, when his design was, it's apparent, to whet his Pen like a Sword, or, should he say, it was not his design, when his Spirit was screwed up to a Magisterial Height, he could not contain himself but must either lash out into a Phrensy, or else fall into a People-pleasing Whimsie. Which is the most fordid Descent for a man of his measures to sink into. But possibly he might imagine that those who would undertake to Read him might be blind, or that they would not be able to discern his shuffling Dighessia's.

I am sorry that a man of his Rank and Reach that he is thought to be,

be, I should deserve such terms to be put upon him : But let all impartial men that are wise and godly judge upon their reading him whether he doth not deserve it, not only I say to be accounted Satirical, whereof he hath a surpassing faculty, though he disclaims it, but to be grossly hypocritical in pretending Smoothness and Gentleness, yet proving really, throughout, rugged and Sarcastical.

If this be not *Murere* (a word sanctified by the Holy Ghost) *nata suspendere*, as the Poet renders it, to lead Gal. 6. 7. his Reader about by the Nose (according to our Proverb) I know not what is.

But Oh no, by no means, his Reader he would have to be *Macrourus*, long breasted, nor like her Cosen Welchman, whose heart is near to his mouth, and so may easily be provoked by him, which he is loth he should because this great Don *Nasatus* cannot, as he saith, endure with any equanimity to be crost.

I shall therefore be as long breasted (to use his word) as I can, not intending to trouble my self much with his tedious loquacity ; only single out two or three of his naked *Pudenda*, to lay them open, which he well deserveth, to the view of the World, for this very purpose (which he cannot dislike) that the naked Truth may not suffer any wrong by them.

First a great picque he hath against our Ecclesiastical Courts, as if they were illegal having no Parliamentary Foundation, and their proceedings unjust, no good to be done by them without their Fees, &c. I will not contend with him about Law-matters, it is out of my Road : He is not for Reformation of them, nor for Edification, but for Destruction; Destruction, Destruction is his continual song, down with them, down with them even to the very ground, for it is Money, Money, as he often repeats the words, which they must have, both of Ministers and People, or else to the Devil with them all and after to the Jayl, &c.

*A common thing
in all Temporal
Courts.*

Behold the insipid and simple Humour of the man, which he saith he hath cherisht all a long through his whole Discourse for fear of any Satirical Mixtures.

But by his leave, they that have an office are to wait upon their office, and is there not Reason then that they should live by their office ? If they live not honestly by it, I would they did, wishing also that some legal Course might be taken with them to compel them thereto, but must the Courts be thereupon utterly dissolved ? That were the next way to bring in all Wickedness and Debauchery into the Nation, as we have found by sad Experience already the temporary

temporary Suspending of Church-Censures hath been, notwithstanding the proceedings in Temporal Courts, a great Inlet thereto.

If Corruption in Ecclesiastical Courts hath made them unfit to be continued, there may be the same Plea against Temporal Courts; for where is any thing in this World of a Human Alloy, such are all Courts Spiritual and Temporal in som^e Respects A ~~reconciliati~~
~~unites~~ all of them, which is wholly free from failings? Perfection in Judgment and Perfection in Manners is only to be expected in the Congregation of just Men made Perfect.

The Honourable House of Commons, I am sure did the last Parliament before this, take notice both of Bribery and Debauchery in the Election of some that were to sit in their House, else they would not have made an order among themselves to prevent such Abuses, though I hope the major part of them are free from such Corruption; Yea one of them I know, who was then, and is now again chosen for the said purpose, is far from the Guilt of so odious a Scandal, being sought unto by the honest People that were to chuse, who intreated him with much Importunity to give his consent to be their Burges in Parliament, neither would they rest satisfied with his Denial till he had accepted of their choice, yea and I my self perswaded him thereto, telling him, *non nobis solum nati sumus*; the Town likewise told him, it should not cost him a Penny, and I believe they have made good their word.

Yet I cannot say the like of other places interest in the like Business, having heard otherwise of them.

But if our High and Honourable Court of Parliament cannot be totally free from failings, not only in such Elections, but in the managery of their Affairs, as the World knows they have been in former times, who can say that Inferior Courts are without any? Yet must we not therefore cry, Down with them, down with them.

O but our Ecclesiastical Courts have no Legal Foundation now when the Statute of 1. Eliz. 1. is Retracted. And is it so? How comes it to pass then that It is still annexed to our publick Liturgy? Surely, if the said Statute were quite Null and Void, it is but a vanity to affix it to our Book of Common-Prayer. And if all Commissions granted to Clergy-men be of no force, why are some of that Rank and Calling put into Commission for the Peace as men fit for such an Employ as well as any other? yea indeed who are more fit for it than they?

Again who is there that since the Reformation fell under the heavy Censures of the Church for Trifles, as you say (but it is a foul Slander,

Slander.) For it is not to be doubted but that it was for some Hainous Crime, or for their Contumacy and Contempt of the Court, which is accounted an unpardonable Offence in Temporal Courts, punished there with Outlawries and I know not what.

But what have I done? I have here made mention of Clergy-men; and who alas are they? If we be to be tutor'd by this *Avtōs ἐπί* we must not word it, as we have been wont, for all Gods People, saith he, are his Clergy; And it is certain so they are. But as for Bishops, Priests and Deacons, who have been wont to be called the Clergy, he speaks of them under this notion of Clergy not like an honest Clergy-man, but like a mar-prelate indeed with infinite Disdain, repeating the word scoffingly enough, Clergy, Clergy. But from whence comes all his clashing like a vaunting Swashbuckler about this word? Why, he will make us believe we have all this while been mistaken in the word, the word (*Clergy*) is indeed (saith he) a Scripture Expression, but never but once found in holy Writ, and then it signifies Lay-men, *1 Pet. 5. 3. The Flock, not the Shepherds that feed the flock,* the Presbyter *Peter* advising his fellow Presbyters, or Priests *Mνδ̄ις κατακερένοτε τὴν πλῆθων, neque ut dominantes cleris,* not lording it over Gods Lot, over the Flock there called, Clergy-men, that is to say, Laymen, thus he.

Doubtless this man hath not Read the Holy Scripture with that care as became him, or else he hath fancied all men to have (as his word is) a wide swallow, capable of all that he will cram in upon them. Whereas if he had had but Clergy Spectacles with him, so he wrotneth it also he would have seen his opinion here to be a grosser Error, even the naked Truth would tell him, the said word is more than once or twice, or thrice set down in Scripture, for besides this of St. Peter which he quoteth, let him see *Joh. 19. 24. Act. 1. 20. Act. 8. 21. Act. 26. 18. Col. 1. 12. &c.*

Nevertheles he will out of his huge Bounty vouchsafe the favour that the word shall be appropriated as it hath been; For thus he writeth: "Since this word *Clergy* hath so long obtain'd in the World, "and also is become part of some Statutes in *England* (mark that) I "will even let it go as it is, and take it in its common Acceptation "hereafter; I only have said thus much (true enough) to show that "neither the name nor the thing, neither the word *Clergy* nor yet "Gods Heritage belongs to this Tribe of *Levi* more than to other "Christians, if so much. Truly (Sir) this Tribe of *Levi* is little beholding to you; Yet the best of it is, it is not you that can turn them out of their Inheritance; You have seemed to be very friendly to them, and Oh how much Reverence you have for them? But

is this your kindness to your Friends? Heb? these are his own words upon another Account.

But I will here shew his naked Untruth to his shame in this particular. It is not to be denied, (as it is before said) but that all People whatsoever, that are in Covenant with God, are Gods Clergy, Gods Lor, Gods Inheritance, and blessed be God for it, that they are so, as all the *Israel* of God were of old called Gods Inheritance, *Psalms* 18. 17. &c. Yet was the Tribe of *Levi* then chosen out in a more peculiar manner, as is evident by sundry places of Scripture, to be Gods Heritage, his especially *Numb. 3. Numb. 8. &c.* And for the service which they did at his Altar, he gave them the first Fruits the Tithes and Offerings which were his Due: And can any man think but that Ministers of the Gospel have as good a Title to these Priviledges, as the Levites had under the Law (for even so (saith the Apostle) 1. Cor. 9. 14. observe) hath the Lord ordained that they which Preach the Gospel should even so live of the Gospel) upon which accounts, they may well be called Gods Clergy, and the Churches Clergy in a more peculiar manner than other People may.

All Gods People were called his Anointed, *Psal. 105. 15. 1. Cor. 1. 22.* yet were there some in publick Office among them, who had that Denomination given them *Hoc es Gressus*: and now are there not Titles common to all the Faithful, which yet are (without any the least scruple) ascribed *Eminens Gratia* to Ecclesiastical Persons, viz. Spiritual Men (a term which the Prophet *Hosea* likewise applied to the Preachers of Gods Word in his days *Hos. 9. 7.*) Watchmen, Churchmen, Ministers, Priests, Disciples? And amongst the rest, this of Clergy men hath been commonly so used, till this Objector hath devised a Cavil against it. But,

Observable it is how he is Cheat with the word (Clergy) in his tenth and twelfth Pages, &c. when he can with much facility swallow the word (Priest) a term more excepted against now a-days, than this, of Clergy. Neither of which (though) can in truth be justly cavilled at by him or any man else. For the naked Truth is, Ecclesiastical Persons are not usually called by us (Clergy or Priests) with any Reference at all to the order of *Aaron*, or to the disorder of Antichrist (as some blasphemously prize) but only in a more excellent way (as is before said) than the community of the People are, being, as such set apart by God himself to preserve in his Church his publick Worship and Honour, to keep a Commemoration of the Sacrifice of the Death of Christ, and to offer up Sacrifices of Praise and Thanksgiving even for the People when they are solemnly Assembled together in their Congregations.

Neither

Neither will the word (Church) please him, as it is upon any Emergency applied to Clergy-men. But so long as the word of our Saviour stands in Holy Scripture, ad- *Mat. 18. 17.* vising the offended Brother to make his appeal to the *Lv. 16. 10.* Church, meaning the *Synedriom*, that is the Church-Senate, or seventy Elders, who then sat by Gods Approbation, to hear harder Causes and to decide greater Doubts against Peace and Charity. I say, so long may we call the Assembly of Ecclesiastical Persons among us, be they in Convocation, or other Solemn Meetings or Synods, the Church of *England*, notwithstanding the Ogamniton of all gainsayers whatsoever.

One Instance more, he faith, he will prodece, as if he had not said enough already to his shame: He will at last shew what little Pretence the Clergy hath to Entitle themselves alone the Church Representative of *England* distinct from the Lay-Brethren, and that is in making a Canon to cringe to the East (thus he wordeth it according to the scoffing Language of turbulent Schismaticks) and to bow at the Name of Jesus.

Was there ever any man that made such Pretensions to truth, and withal did Print and Publish such notorious Lies? where doth he, or any else during this last Century of years (as for what may be done before it is not now material) find such a Canon as he here speaks of, that enjoyneth men to cringe to the East? Out upon it! This false dealing must be Repented, if ever he will look for Mercy from Almighty God at the last Day.

True it is, of late, viz. in the year 1640, there was a Declaration made by the Convocation then, concerning some Rites and Ceremonies to be observed in the Church, which with other Canons was Confirmed and Published under the Great Seal of *England*, which Declaration, in that part of it which concerns this present purpose is *verbatim* in this manner.

Whereas the Church is the House of God, Dedicated to his holy Worship, and therefore ought to mind us both of the Greatness and Goodnes of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our Hearts, but also outwardly with our Bodies, must needs be Pious in it self, profitable unto us, and edifying unto others. We therefore think it very meet and behoyeful, and heartily commend it to all good and well affected People, Members of this Church that they be ready to tender unto the Lord the said acknowledgment, by doing Reverence and Obeisance, both at their coming in and going out of the said Churches, Chancels or Chappels, according to the most antient Custom

Custom of the primitive Churches in the purest times, and of this Church also for many years of the Reign of Queen Elizabeth. The receiving therefore of this ancient and laudable Custom, we heartily commend to the serious Consideration of all good People, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said Gesture, in the Celebration of the holy Eucharist, upon any opinion of a corporal Presence of the Body of Jesus Christ on the Holy Table, or in the mystical Elements, but only for the Advancement of Gods Majesty, and to give him alone that Honour and Glory that is due unto him, and no otherwise. And in the practise or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, that they which use this Rite, despise not them which use it not, and that they who use it not, condemn not those that use it.

If this be the Canon that the man means, as I believe it is, I do appeal to all men that are able to discern between Truth and Error, what just exceptions can be taken against these words; is it not evident that they carry in them a sound of much Piety towards God, much tenderness of Spirit towards the People of God, in persuading them with meekness of Wisdom, to consent unto that pious Course there propounded for the advancement of Gods Majesty? And what can be more Christian-like spoker than that which is there added in the close, desiring that the Rule of Charity prescribed by the Apostle may be observed, which is, that they who use this Rite, viz. of reverential Gesture in the publick Service of God, despise not them who use it not, and that they who use it not, condemn not those that use it. What imposing then is here upon People a cringing to the East? It is not expressly disallow'd? where is that unlawful Canon which is said to be obtruded upon the Church? Yea where is that Popish Superstition which hath been and still is mouthed out in these times against Convocations of the Clergy, the Clergy? Where? It will certainly be found one day to be in the Pens, in the Tongues, in the Hearts of those that make these causeless, uncharitable inventives. It is not in the Clergy, it is not in their Assemblies nor in their Administrations.

Oh but to the Bowing at the Name of Jesus he hath some what more to object, he will not, he saith, let that go so; He will smite it first with his Tongue, rather than confess with his Knee, or his Tongue that Jesus is The Lord. And what can he or what doth he say, but the same nauseous Crambe which

which his old Acquaintance of the Separation have said before him ?
Quae omnia prout & prolixa sunt (as it hath been said by a Learned man in another case like unto this.)

The Convocation in A.M. 1623, doth indeed order that when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it hath been accustomed : Testifying by these outward Ceremonies and Gestures, their inward Humility, Christian Resolution, and due acknowledgment that the Lord Jesus Christ, the True and Eternal Son of God, is the Only Saviour of the World, in whom alone all the Mercies, Graces, and Promises of God to mankind for this life, and the life to come are fully and wholly comprised.

And is this now to be accounted any so great a Crime as that Synod to make such a Canon, that they must be condemned, as if they were unworthy to be called Gods Clergy ? Had they done any thing to the Dishonour of our Lord, could they have had a heavier Sentence past upon them ? It is, he saith, a Dishonour to the Father and the Holy Ghost to Prefer the second Person before them, being co-equal in Glory. And therefore may the Lord Jesus Christ account himself dishonoured by this Bowing to him, seeing the Father and the Holy Ghost have not the same Honour done unto them. These are his chief Objections, as for the rest, they are so Ridiculous and Prophane that they deserve not a Refutation, but to these I return briefly.

1. If we did believe that our Lord Jesus took upon him the person of a Man, when he was made of a Woman, and that we do thereupon ascribe unto him this Honour we should in so doing Dishonour him. For first we should deprive him of his highest Honour, which is, of being God equal with the Father. 2. We should thereby derogate from the Father and the Holy Ghost, of which he will never approve, it being of dangerous consequence to all the three Persons, it being also written that we should honour the Son even as we honour the Father ; Yea then we should believe a Quaternity of Persons contrary to that which is Revealed and Believed ever since the Gospel hath been Preached and Written, wherein I confess we should sin sadly. But this we do not. That therefore cannot be imputed to us, in this case nor in any other.

2. We do not ascribe this Honour to Christ, as he is the second Person in the Trinity, the Son of the Father : For then indeed we should be partial in the Worshipping of our God, preferring one person before another, and consequently should be guilty of Idolatry in framing an Imagination of our God in our Hearts, otherwise than it is written.

But thirdly, this Honour we do ascribe to Christ as he is Mediator between God and us, and no otherwise, not exalting him thereby above the first and third Persons, but because we would exalt him above every Name that is named among all the Creatures of God either in Heaven or in Earth, and we believe in so doing we do not offend.

It will be said, we do give more Honour unto the Name of Jesus, than we do to the Name of the Father and of the Holy Ghost. It must be answered, Jesus we know is a proper Name given to our Saviour at his Birth, as all we of the same nature have, but there are no such Names given to the Father and the Holy Ghost; Neither are the three Persons to be distinguished by Names and Titles, but only Relatively. For then we should make such a distinction as is inconsistent with the Catholick Faith, and therefore, it is gross Ignorance in this Objector and all his Complices to dream of such a matter.

But because there seems to be a necessity that this Mystery be explained, I shall therefore endeavour upon this occasion so far as I can be able to reach the Sence of the Spirit of God in it revealed in holy Scripture to open it here more largely.

It is not to be doubted, there is nothing more intelligible than God, because he is the first, the Perfectest and Truest Being, the first mover which ordereth all things, but receiveth no order from any, the purest Act, the highest sublimated Elixir, the Supremelest Entity, the most sovereign and simple Essence, without any the least imaginary Metaphysical Composition at all; Yet is our Understanding of him (whether we be in the Body, or out of the Body, whether in this Life, or that which is to come) so short, and so

Job 11. 7. 8. shallow of a total Penetration into his Essence, that we must let that alone for ever: Zophar's Question to Job will put us all to a Nonplus, canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? It is high as Heaven what canst thou do? Deeper than Hell, what canst thou know? We read (Gen. 32.29.) how God rebuked Jacob, for his inquiring after his name, *Tell me I pray thee (saith he) thy name, and he said, wherefore is it that thou dost ask after my name?* Yet to let him see what he was without telling him any name, *He blessed him there.* So when Manoah, Judg. 13. 18, would be inquisitive in the like kind he met with the same Repulse, *Why askest thou thus after my name, seeing it is secret or wonderful,* and accordingly he made it known in his wonderful Work which he then wrought.

And verily to talk much of Gods Name I mean of an appellative, distinctive;

distinctive Nomina is not, cannot be safe, the way of Negation
is (indeed) and must be accounted the best and safest for us to take
in speaking of God; that is, to shew not what he is,
but what he is not. After this manner did the Pro- Num. 23.19.
1 Sam. 19.29.
phets of old speak of God; *Balaam* the false Prophet
as well as *Samuel* the true, could say 'God is not a man
that he should lye, nor the Son of Man that he should Repent.' It
will not become us boldly to gaze upon the glorious Excellency of
God, or to break into his Pavilion: rather it is our Duty to settle our
Thoughts upon those negative Expressions of him, viz. that he is Im-
mortal, Invisible, Infinite, Immense, Incorporeal, Unchangeable, &c.
And whosoever he be that shall presumptuously ask, Who is God, or
what is his Name? He may be answered, 'God is not such an one as
thy self; But he is such an one as will Reprove thee for thy unrever-
end and rash Intrusion into the Secret of his Sovereignty.' He hath
no Competeere either in Nature or in Honour, being *Unissimus Deus,*
One alone, and none besides him, *Ez. 45. 6. &c.* neither hath he any
proper name at all, such names being used among us for distinction
sake, and for the avoiding of Error in mistaking one for another,
which danger is not Incident to the one only True God. 'Tis true
we read of names of God in Scripture, but they only shew the Essent-
ial Properties of God, being *Numina* rather than *Nomina*, for
Numen Incomprehensibile est Deus (was the saying of old) *sed omnia
absque nomine.*

But Christ hath a proper Name given him, and he is to be known
by it unto his Church for ever. Undoubtedly therefore it ought
to be used with Reverence by all those that receive Comfort and Be-
nefit by the Sense and Significancy of it.

Which Duty should be done according to the Tenour of the
aforesaid Canon upon these two Considerations. First because that
for our sakes our Lord Jesus made himself of no Reputation, 2.
Because a sort of wretched men in the World about us, set on by
the Devil, Conspire together to make him of no Reputation also.

First for our sake he made himself of no Reputation, great Reason
therefore that we should account him worthy of all Honour; Not
only that which is spiritual in captivating every Thought to the Obedience
of his Gospel, but that also which is of the Body, in the outward Deportment of it (for he hath bought it with a Price, a
great Price, even his dearest Blood, as well as the Soul.) It was no
Robbery for him to be equal with God, for he was and is the Bright-
ness of his Fathers Glory, the Character of his Person, yet Saint
Paul

Pau tells us he emptied himself, and took upon him the form of a Servant, and was made in the likeness of Men, and being found in fashion as a man, he humbled himself and became obedient unto Death, even the Death of the Cross.

Now *Quanto pro me vixit tanto mibi charior*, said holy Bernard sweetly, the more Humility appeared in him, it is but meet that the more honour be ascribed unto him. Admit that it be not a duty of the Text to use Genu-flexions at the mentioning of his Blessed Name, when we are employed in the publick Exercises of our Religion, yet since the Father hath even upon the account of his Humility, highly exalted him, and given him a name above every Name, it well becometh the Church upon the same account (in a Conformity to that divine Pattern) according to her poor strength and ability, by all ways and means to exalt him likewise. This then (I conceive) may somewhat stop the mouth of Contradiction against the Religious Canon of our Church, requiring all Persons to Bow at the Name of Jesus, for why; she hath learned it of the Father (whose Example is without Controversie in this case worthy of Imitation) to exalt him, because for our sake he made himself of no Reputation.

Again, is not our Lord now (as it hath been Prophecied of him, *Is. 53. 3.*) despised and rejected of men? Do not Jews, Turks and Infidels blaspheme his worthy Name, by which we are called? Are not Socinians those cursed Hereticks as unwearied now in their malice against him to lay his honour in the dust, as the *Arians* were of old? Is not the Precious Blood of this Immaculate Lamb of God (*shed to take away the sins of the World*) in many places beslavered with the impious Mouths of execrable Swearers? And are not some wretched people risen up among us in these days, who out of a Luciferian Pride, pretend that they are as well and as truly God as Jesus Christ, because *they have their Being in God*, and are partakers of the Divine Nature? What then should the Church do, but out of a detestation of these horrid Impieties, and out of a tender regard to the Honour of her Lord give a signal Testimony of her duty in commanding all her faithful Children to bow their Bodies in token of Reverence unto him at the mentioning of his Name in their Solemn Assemblies when they are gathered together for the holy Service of Almighty God.

I have here given my Reader a sight of some of the ugly Errors contained in that scandalous Pamphlet unjustly called *Naked Truth*, which but a few days past came into my hands: And having perceived that a leading man here in our Countrey hath been seduced by it, who hath,

(as)

(as I have heard) spoken these words, What will Mr. Lane say to this? Let him try if he can answer it. I was willing to set Pen to Paper for the Vindication of Truth which hath been miserably abused by this Pretender unto it.

For having late heard also from some of the Seniors of our College by Winton that one hath already set forth an Answer unto it, I shall forbear any further medling therewith. And though the Author of it calls them Babies and Boobies (such are his immodest terms) that will write against him, yet I am confident such a work (as it may be managed) will be acceptable to God and all good men.

Nevertheless I wish with all my heart that Abuses in our Ecclesiastical Courts, those I mean that are not Imaginary but Real (if there be any such) that they may be removed which I believe the Chief Goverours of the said Courts will be heartily willing unto.

BOOKS

of which was in my bed. And when I awoke I found
myself in a dark room, and I was afraid to stir,
as I was uncertain what had happened.

The Contents of the foregoing Discourse upon the words of our Saviour, viz.

- This is my Body.* p. 72
1. *The true and just Difference betw. Christ & the Sacrament of the Lords Supper.* p. 73
2. *The Romish Doctrine of Transubstantiation proved to be but a late usurpt Doctrine.* p. 73
3. *It is a Doctrine which is destructive to the nature of the Sacrament.* p. 73
4. *It is a Doctrine that disannuls the Verity of Christs Humane Nature.* p. 74
5. *Gods Omnipotency not questioned by us in this case, but vainly urged by our Adversaries in it.* p. 75
6. *Of the words used in our Liturgy, viz. The Body and Blood of Christ are verily and indeed Taken and Received by the Faithful in the Lords Supper.* p. 76, 77
7. *The Sense of the Church of England in her twenty eighth Article concerning this Point.* p. 79
8. *The Sense which Orthodox Interpreters give of these words, viz. This is my Body, approved.* p. 80
9. *A Resemblance taken from the two Natures of Christ, Divine and Humane, and applied.* p. 81
10. *An Additional Sense of these words, viz. This is my Body, is here offered to Consideration.* p. 82
11. *Venerable Mr. Hookers Judgment of the real Presence of Christs most blessed Body and Blood in the Sacrament of the Eucharist.* p. 84
12. *How the words of our Lord which he spake, saying, This is my Body, are the Crown of our Rejoycing.* p. 91
13. *The Popish Opinion of the real Presence of Christ in the Sacrament is but a Dream.* p. 92

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